



# **"HADITH LITERATURE IN URDU: A BIO-BIBLIOGRAPHICAL SURVEY"**

DISSERTATION SUBMITTED FOR THE DEGREE OF

**Master of Philosophy**  
IN  
Islamic Studies

BY

**Miss Yasmin Shabnam Sherwani**

UNDER THE SUPERVISION OF

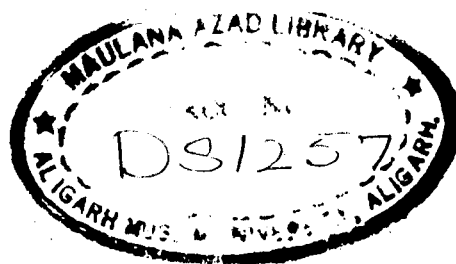
**Prof. M. I. ANSARI**

DEPARTMENT OF ISLAMIC STUDIES

ALIGARH MUSLIM UNIVERSITY

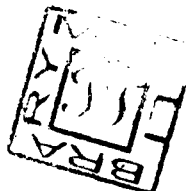
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## INTRODUCTION

Islam was introduced in India in a very early period of its history and Indo-Arab relations are older than Islam itself. Urdu came into existence due to contacts between Muslims and <sup>the</sup> local Indian people, and it is a representative language of the Hindu-Muslim composite culture. Now it is among the advanced language of India. Accordingly there has been a close relationship between Urdu and Islamic sciences in India, and there is no Islamic subject on which one does not find works in Urdu literature. Muslim scholars in every age, especially the mystics, used Urdu to propagate Islamic teachings and from the very beginning they produced Islamic literature in Urdu.

Indian scholars also played an important role in advancing and developing Hadith literature in India. Though there is a lot of work on the subject written in Urdu, it is sorrowful fact that it has yet to be studied systematically. This was the reason why the present researcher chose as her M.Phil topic "Hadith Literature in Urdu, a Bibliographical survey" and started collecting relevant material. During the course of the present study it was felt that this topic was actually very wide, because there was no limitation of period

or region, and the scope of an M.Phil dissertation is not big<sup>enough</sup> to include all the material in detail. Therefore, in the interest of brevity the present researcher has tried her best to select the material very comprehensively. During the present study only one article on the subject could be found, entitled "Urdu men Tarajum-e-Hadith"<sup>1</sup> by Syed Mahboob Rizvi, in which he gave a brief account of the Urdu translation of the traditions. This article has provided a guideline for the present work.

In the first chapter there is a brief history of the Indo-Arab relations, introduction of Islam in India, the establishment of Muslim rule in India etc. Some controversial issues have also been taken up in this chapter, like, the descent of Adam which is a matter of dispute among the historians. Though such differences of opinion have not been discussed by the present researcher, but she has benefitted from the research already done by the scholars.

In the second chapter there is a brief account of the development and advancement of Islamic sciences in India.

The third chapter presents a periodwise study of the

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1. Bughan (Delhi), Vol.9, No.4, Oct. 1942.

development of Hadith literature in India, from the very early period upto the establishment of Darul-Uloom, Deoband and Mazahir-al-Uloom, Saharanpur.

In the fourth chapter, after a brief history of the origins and development of Urdu, lives and works of twenty eminent traditionists have been given.

Since it is very difficult to include all the works of the writers on Hadith literature in Urdu, in the fifth chapter only their most important contributions have been discussed. At the end there is a list of the writings which could not be included in the fourth and fifth chapters.

Thus, even though the present study is not a comprehensive one and leaves much scope for addition, yet as the first work of its kind on the subject, it is hoped that it would be a starting point for more detailed and comprehensive studies in the future.

It is my pleasant duty to express my sense of gratitude to my Supervisor Professor M.I. Ansari, for his invaluable guidance. My grateful acknowledgements are also due to Professor Amjad Ali, Chairman, Department of Islamic Studies, whom I have always found willing to provide all

<sup>possible</sup>  
the facilities. I am also obliged to all my teachers, especially to Dr. M. Salim Kidwai, from whom I received much moral support and affection.

I wish to take this opportunity to pay my homage to late Professor Maulana Saeed Ahmad Akberabadi, who took a keen interest in my work and gave me a number of most useful suggestions. I am also thankful to Maulana Safi-al-Rahman of Jamia Salfia, Varanasi and <sup>Mr</sup> Abd-al-Qudus of Delhi, who were kind enough to correspond with me and gave me much beneficial advice and information related to the present subject of study. I have no words to express thanks to my brothers, Mr. A.S. Khan and Mr. Z.U. Khan and my uncle, Mr. T.U. Khan for their constant encouragement during the course of the present work. I received moral support and great assistance from ~~Dr.~~ Syed Ahsan, ~~Dr.~~ Syed Sibtey Hasan, ~~Dr.~~ M.S. Umari, ~~Dr.~~ Ahsanul Haq, ~~Dr.~~ Sheikh Talat, ~~Dr.~~ Mohd. Ismail, ~~Dr.~~ Afzal, ~~Dr.~~ Haseeb and my friends Miss Taryaba Nagreen, ~~Miss~~ Rukhsana, ~~Miss~~ Rehana Zia, ~~Miss~~ Tanveer, Miss Nuzhat, Miss Shaista and Miss Anjum.

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ALIGARH MUSLIM UNIVERSITY  
ALIGARH.

Y. S. Sherwani  
(Miss YASMIN SHABNAM SHERWANI)

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## ISLAM IN INDIA

The Indo-Arab relations as envisaged in the commentaries of Quran and traditions (Hadith) are proved to have been established since antiquity. Some of the traditions and commentaries give the story of Hazrat Adam, through different narrations, that when he was expelled from heaven he was made to descend in Ceylon (Srilanka). A mount there still bears the impression of his foot. The mount is known as Nado or sometimes Wasim.<sup>1</sup> Syed Sulayman Nadwi, on the authority of Ibn Jarir, Abi Hatim and Hakim writes in his famous work Indo Arab Relations that the place where Hazrat Adam descended was Dajna which is Lakhkhana or Leccan of Hindi a name often used for the southern part of India.<sup>2</sup> There are however many other theories which at times contradict each other and at other times are in agreement. Many of these theories are found in the commentaries of scholars. Such as Khazin by Allama Ala al-Lin Laghdadi.<sup>3</sup>

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1. Syed Ali Ali Hajdi al-Hussaini, Hindustan Islam ke Saye men (Bhopal Bookhouse, Bhopal, 1982), p.108.

2. Syed Sulayman Nadwi, Arab-o-Hind ke Taluqat (Hindustani academy, Allahabad, 1930), p.2.

3. P. 43.

margin of Jalalan<sup>1</sup> by Sheikh Sulayman Jamal, Tafsir-e-Baidawi by Allama Nasir al-Lin Baidawi,<sup>2</sup> Araiz ul Nafais by Allama Thalibi and Athar al-Dawal by Allama Abul Abbas Qizwani<sup>3</sup>, etc. All such theories are collected together by Ghulam Azad Bilgrami in his Subhat al-Marjan fi Athar-e-Hindustan in which he goes on to prove that Adam descended first fall in the land of India, he further asserts that it was here that he was informed through a revelation of the acceptance of his repentance. This proves that India was the foremost of all places where Divine revelations were made.<sup>4</sup> By this brief discussion it is meant to be proved that India is the ancestral homeland of the Muslims. Therefore, to fix the relations between Islam and India with the conquest of Sind by Mohammad B. Qasim or the attacks of Mahmud Ghaznavi are wrong. According to Syed Sulayman Nadwi "They (Muslims) do not consider it (India) as a conquered land but rather as an ancestral and fatherland and those who do not think accordingly should do so."<sup>5</sup>

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1. p. 146

2. p. 4

3. p. 28

4. Ghulam Ali Azad Bilgrami, Subhat al-Marjan fi Athar-i-Hindustan (n.p., n.d.), p.6

5. Syed Sulayman Nadwi, op. cit., p.3

Although, most of the theories concerning the descent of Adam in India, which prove India to be the ancestral homeland of not only the Muslims but of the whole humanity, are authentic but they lack historical evidence. If we do not take into account, the various theories and scan through it with a historical view even then the fact comes to light that Muslims had come to India and their settlements were there centuries before the attacks of Mahmud Ghaznavi.

#### Geographical Relation:-

A glance at the map of the world will reveal that India and Arabia are two neighbours of the Asian continent with a vast ocean between them of which one end expands to Arabia on the coasts of Yemen Hadramawt and Hijaz while the other end meets the coastal regions of Malabar and Madras in South India. Yemen and Hadramawt are similar to South India (Korillem and Calicut). In this manner it is one ocean which has taken a triangular shape. The part of this ocean that touches Arabia is known as Arabian Sea, and the part which is adjacent to India is called Indian Ocean.

The physical geography of <sup>the</sup> island of Arabia is such that it is surrounded by water on three sides of it and on the fourth side there is a dry and unarable desert. In accordance



with its<sup>s</sup> geographical condition the population of Arabia too is divided into two types. There are limited means of living for a human being in the desert. The land is unfit for cultivation. Therefore, the desert people known as Bedouins have adopted a gypsy type of life. They moved about from one place to another in search of pasture and water and spent their lives in this manner. The other type of Arab population consisted of those people who inhabited the coastal regions. They were a cultured and civilized people of that age.

#### Trade Relation:-

The coastal regions are by nature trade oriented. Therefore, the latter Arabian population adopted trade as its profession and emerged as a trading people by maintaining such relations with the other countries. As Syed Sulayman Nadwi writes "... this (trade) is the first relationship which brought the two peoples (Arabian and Indian) together. Arab traders used to visit the coastal regions of India since thousands of years and carried away the goods and products of India to Europe through Egypt and Syria and the goods of those countries to India, China and Japan."<sup>1</sup>

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1. Syed Sulayman Nadwi, op. cit., p.6.

According to Dr. Tara Chand "Soloman is believed to have been getting silver ivory, peacock and monkey from Ophir (presently Jajirur)".<sup>1</sup>

It is also generally assumed that Arab trade with India was one-sided i.e. the Indians did not maintain any relationship with other countries, but it is quite wrong. Although Indians travelled less to other countries as compared to the Arabs, it cannot be denied that the Indians not only visited other lands but also settled there and maintained their influence considerably. That is why the islands of the East Indies, West Indies, Indonesia, Indo-China are famous due to their links with India and it is due to this fact that the supremacy of Indians is evident over this whole region.<sup>2</sup> The religious monuments of missionaries are scattered in all corners of East Asia. Besides the Indians were also settled in the coastal countries of West Asia such as Yemen, Qatar, Hadramawt and Bahrain. At some of the places they had also established their sovereignty. In this way the Indians were familiar to the Arabs by the name of Sut (Sat)

1. Hunter, History of British India Vol. I, p.25 cited by Tara Chand, Influence of Islam on Indian Culture (the Indian press, I.T.I. Allahabad, 1946), p.29.

2. Syed Abid Ali Hajji al-Mussaini, op. cit. p.98.

siyanche (sindhi) Asawrah and Asamarah.<sup>1</sup> Thus the people of India and Arabia were not alien to each other.

### Advent of Islam in India:-

Before Islam trade relations had strengthened the ties between the inhabitants of India and Arabia. After the advent of Islam the traders who visited India were naturally Muslims and had an overwhelming zeal for spreading their new religion in addition the teaching of Islam had completely transformed them. The Muslim Arabs established their settlements at many places and started to propagate Islam. A foot print is found on a hill in Ceylon dating back to the ancient times. Concerning it the Hindus hold the belief that it belongs to Shiva' whereas according to the Budhists it belongs to <sup>to</sup> their Lord <sup>d</sup> Budha, but the Muslim belief is that the foot print is that of Hazrat Adam. Hence, after the advent of Islam numerous travellers and Dervishes started to visit the country. Gradually the Muslim settlements in South India began to increase in number.

India at that time was in a bad shape <sup>and</sup> in grip of religious and political turmoil. Politically, there were a number of small independent states. Before the rise of Islam India, culturally, socially, economically and religiously was broadly divided into two groups i.e. North India and South

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1. Ibid., p. 18.

India. The inhabitants of the two areas sharply differed with each other. Politically too these areas never remained under the suzerainty of a single sovereign. At the time of the rise of Islam North India was ruled by Harsha Vardhan. He ascended the throne of Thanesar in 606 A.D. and shortly he conquered and annexed to his kingdom the dominions between Assam and Sindh and between Himalaya and Narbada. Till that time Buddhism had shed most of its specialities and, to a large extent, was influenced by Hinduism. For his own political gains King Harsha much encouraged the intermingled religion. He worshipped Buddha along with the sun and Shiva and, like Akbar, his court too witnessed with equal respects the clergy of different religions. Thus among the rajas of India he emerged as a maharaja. Towards the end of his life he had renounced the world and in 647 A.D. he died. Since he left no successors, after his death India once again plunged into a political degeneration. Numerous petty kingdoms declared their independence and fought each other. The whole society was divided into various classes on the basis of caste and creed, and rich and poor. The greatest shortcoming was that every class was satisfied on its social status and there was no room for any type of reformism and, above all, there was contentment among the various classes on their prevailing conditions.<sup>1</sup>

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1. cf. Ibid., pp. 123-4.

Similarly, in South India also there was a religious, political and social degeneration. Politically this area too was divided in numerous petty states. The kings of the cheras dynasty tried in vain to bring together these petty disunited states under one rule. Due to religious conflicts Jainism and Buddhism have played an extra-ordinary significant role in the ancient history of India. At their emergence these religions proved to be the greatest rivals of the Brahman system but the newly reformed Hindu system was now struggling with Buddhism and Jainism for supremacy. Politically chahaman dynasty was becoming weak and the lesser kings were getting stronger.<sup>1</sup> This political and religious degeneration created an atmosphere of mental tension within the society. In such a choking society the need of the time was of true beliefs and actions. The degenerated society was ready to adopt pure and clear thoughts. In this conducive situation Islam brought with it beliefs which appealed to the mind along with a system of complete social equality. Due to its simple teachings which are most appealing to human nature, Islam is said to be a natural religion. Its qualities mesmerize and attract mankind immediately and gain popularity within a short time.

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1. Cf. Ibid., p. 124, also Tara Chand, op. cit., pp. 33-4.

Hence, naturally the people of India began to take interest in this inviting offer from Arabia. Even during the first century of the Hijra Islam had influenced the people of India.

### Centres of Islam in India:-

Long before the advent of Muslim conquerors in North India Muslim colonies had begun to be established on the coasts of South India. A number of centres of Islam had been established in this region. Some of these important centres were the following.

#### SHARON II ( Ceylon )

Some material acquainting us <sup>with</sup> the advent of Islam in South India is found in the traveller's accounts left behind by Arab and Iranian travellers. Buzurg Bin Shaharyar (d. 404 A.H.) was one of such navigators who reached the coasts of Japan and China, besides those of Iraq and India has collected his observations along with those of his companions in his work entitled Ajaib al-Hind. In this work he has described the Jogies along with their devotional practices. He also mentions that these Jogies had developed intimate relations with the Muslims and some of them were rather inclined towards Islam<sup>1</sup>. According to Ibn Shaharyar

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1. Buzurg bin Shaharyar, Ajaib al-Hind (L.J.Brill, Leiden, 1883-86), p.155.

and others Ceylon was the first centre of Islam in this region. Buzurg bin Shaharyar reports in his travel account that when the people of Ceylon came to know about the prophethood of Muhammad (P.E.U.H.) they sent on their behalf a learned representative along with a servant to Arabia in order to know about the details. When they reached Medina the prophet and Hazrat Abu Bakr had already passed away. They met Umar, the second orthodox Caliph, and he told them in detail all that they wanted to know. Unfortunately on the way back to Ceylon the representative died in Makran and the servant reached his people alone and told what he had heard from Caliph Umar. He also praised the simple and devotional way of life of Umar and remarked that he was so simple that he wore patched cloths and lived in a mosque.<sup>1</sup>

It is evident from Ibn Shaharyar's report that the people of Ceylon took interest in Islam right from the life time of the prophet (P.E.U.H.) himself, thus if Ceylon was the first place in the world where Adam put his foot it was likewise the first centre of Islam in India. Actually after the advent of Islam Arab Muslims started coming to Ceylon not only for

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1. Ibid., pp. 156-71.

commercial purposes but also for visitation of the foot print of Adam. These visitors also took to the propagation of Islam here. Most probably it was the result of the missionaries that the king of Ceylon embraced Islam around 40 A.D.<sup>1</sup>

For the Arab Muslims Ceylon had become a kind centre of attraction and they had a special attachment for it. They called it "Jaziratul Yaqut".<sup>2</sup>

### Maldives

Maldives has been the second main centre of Islam in India. The Arabs called it "Jaziratul Manhal" or some times "Libat" to all small islands.<sup>3</sup> The ruler of the island King Shanoraza embraced Islam along with a number of his people and courtiers. There is an interesting fable behind the conversion which goes to say that there used to emerge a horrible thing every month from the sea which returned only after the sacrifice of a virgin. When the thing appeared they selected a virgin and put her in a temple near the sea shore. She was supposed to be

1. Farishta, Tarikh Chapter 8th Sindh (n.p., n.c.), p.311 cited by Nadwi, op. cit. p.260.

2. Syed Abid Ali Hajdi el-Hussaini, op. cit., p. 182.

3. Nadwi, op. cit., pp.263-4.



sacrificed for the deity. An Arab Shaykh of Ma'arakash named Abu Barkat incidently happened to be the guest of the person whose only daughter was selected for sacrifice that month. But due to the spiritual power of the Shaykh the thing disappeared and the girl was saved. Impressed by this event the king Shanoraza along with his subjects embraced Islam.<sup>1</sup> Since then Muslims are a majority on this island of which most belong to a mixed race of Arabs.

#### MALABAR

This is the third important centre of Islam in India. The story of the embracing of Islam by king Samri (known as Zamorin to the historians) of Malabar is very interesting. This has been described by Allama Zainuddin in his Tuhfat al-Mujahidin. According to him the conversion of king Samri or Zamorin<sup>2</sup> to Islam took place on his being influenced by the miracle of the division of the moon. In this connection the story goes that

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1. Ibn Batuta, Al-Ikhlâ (Beirut, 1964), pp. 578-80

2. Samri and Zamorin both were the titles of the king. His real name is not known till today, however to some historians his name was Chakarvarty and to others Cheraman Perumal. cf. Zain al-Din al-Maheri, Tuhfat al-Mujahidin (Urdu tr.) tr. by Shams al-Din Qadiri, (Sherwani printing press, Aligarh, 1942), p. 14.

around 22 A.H. some Arab and non-Arab Muslim divines were on their way to visit the foot prints of Adam when they met a storm at sea which drove their ship off course and instead of Ceylon their ship reached Kadangalore, the capital of Malabar. The ruler welcomed them. He is reported to have enquired from them about Islam, about which he had till then come to know only from Jews and Christians but never from the Muslims themselves. He asked the Muslims about the miracles and the personality of the Prophet (P.B.U.H.) which they told him in detail in an impressive manner. He was, however, impressed especially by the miracle of the division of the moon. He investigated the event in the diaries of his forefathers who used to note down such unusual events. On investigation he found that the date and time of the event was exactly the same as told by the Muslims. Impressed he embraced Islam and asked the Muslims to come back after their visit of Ceylon. On their return he told them about his decision to give up the kingship and join them on their way back to Medina. He also gathered his courtiers and nobles and told them that he was abandoning the rule and becoming an ascetic. He told them that he will be praying at a certain place in solitude for a week and that nobody is to interrupt him during that time. But when they

came to that place after a week they did not find him. Since then the people believed that he has ascended to the Heavens and will return after some time and they also started celebrating his ascension to the Heaven every year at the same place and time.<sup>1</sup> On the other hand, Samri/<sup>who</sup>was travelling with the delegation fell ill and died at the port of Shajar on his way to Medina. He, however, asked his Muslim friends to continue their visits to his kingdom and also left a will for his people to be generous towards the Muslims and "to provide all kinds of facilities to them and to permit them to build mosques and reside within the kingdom if they (Muslims) so will."<sup>2</sup>

<sup>a</sup>  
Frishta has reported the conversion of Samri with a difference. According to him the King Samri had himself witnessed the miracle of the division of the moon which when he investigated he came to know about the Prophet (P.L.C.H.) and Islam. Farishta reports that Samri was so influenced that he reached Hijaz along with some people, met the Prophet, embraced Islam and visited the Ka'aba and on his return he fell

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1. Syed Abid Ali Majidi al-Hussaini, op. cit., p. 130.

2. Ibid., pp. 131-2 also Abdul Majid Salik Muslim Thaqafat Hindustan mein ( Idara-i-Thaqafat-i-Islamiya, Lahore, 1957 ), p.73.

ill reaching the port of Zaffar where his grave is situated.<sup>1</sup>  
 But Syed Sulayman Nadwi does not accept this version of Farishta.<sup>2</sup>

Some later non-Muslim historians declare this version as unreliable. For example Tara Chand rejects this story as fictitious.<sup>3</sup> But recently Syed Abid Ali Wajidi Al-Hussaini has dealt with this story at length and has proved this report from historical evidences.<sup>4</sup>

In short, the Muslims were respected and welcome in Malabar after this event. Arab-Muslim, out of respect, were called Mappilla meaning bridegroom or distinguished son.<sup>5</sup> In that period the respect accorded to the Muslims was such that they could sit with the Brahmins and 'Thangal' the religious leader of the Mappillas could sit along with Zamorin.<sup>6</sup> In this way the Arab Muslims took active part in the

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1. Abdul Qasim Farishta, Tuhfat al-Mujahidin including eleventh chapter of Tarikh of Farishta (Sherwani printing press, Aligarh, 1942), p. 104.

2. Nadwi, op. cit. p. 261. According to recent research Islam had reached India during the lifetime of the Prophet during the period of Cherman perumal who had also built a mosque at that time. The mosque still stands to the north of Cochin with minor modifications. cf. 'Islam reached India in Prophet's lifetime' in The Hindustan Times (New Delhi) dated August 29, 1985.

3. Tara Chand, op. cit., p. 53.

4. Cf. Syed Abid Ali Wajidi Al-Hussaini, op. cit., p. 126-38.

5. Cf. Tara Chand, op. cit., p. 35.

6. Ibid.

extension and establishment of Malabar. Hence Malabar remained a centre of Islam since antiquity.

#### MABAR.

The fourth prominent centre of the Muslims in India has been Mabhar or Karamandal. Arabs called it Ma'rab or Mandel.<sup>1</sup> Muslims lived here under the non-Muslim kings with peace and prosperity and were loyal to them. Ibn Sa'id al-Maghribi who lived towards the close of the sixth century of Hijrah has mentioned Mabhar. There were a considerable number of Muslims here.

#### <sup>A</sup> GUJRAT

Guj<sup>a</sup>rat had also been a centre of the Muslims, king Vallabh Rai whom Arabs called 'Balhara' revered the Arabs very much. Vallabh Rai's domain included the trading centres of the Arabs such as Guj<sup>a</sup>rat, Kathiawar, Kutch and Kekan. In fourth century when Buzurg B. Shaharyar visited this place he found a large number of Muslims here. He has noted that

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1. Syed Abid Ali Wajidi al-Hussaini, op. cit., p. 184.

the internal affairs of the Muslims living under the Hindu rulers were settled by a Qazi who was known as 'Hunaimand'.<sup>1</sup> Arab Historians have written Hunaimand as Hunerman.<sup>2</sup> Al-Masudi has also praised Balhara in his work entitled Murawai al-Jahab and has written that under his rule a number of mosques had been built and Thana and Khambiyat were also included in the domain of Balhara and there were Arab settlements at these places too.<sup>3</sup>

#### Other centres

Apart from the above mentioned centres there were also many other centres of Islam in India which have been mentioned by Muslim travellers in their respective accounts. Ibn Battuta in his travel account has mentioned many such centres inhabited by the Arabs. Among the places visited by Ibn Battuta are included Khambhat, Gāvi, Gandhar, Belram, Coja, Chandigar, Hesar, Pakhar, Mangalore, Belli, Gaspatan Lah atan, Bulhatan, Pandaran, Calicut, Fowdian, Chaliyat, Maldiva,

1. Duzurg bin Jahanqar, op. cit., p. 161.

2. Ibid., p. 204.

3. Al-Masudi, Murawai al-Jahab (Cairo, 1346 A.H.), pp.50-51.

Ceylon, Gali, Mabbar, Jahangir. Here he met numerous Arab traders and divines<sup>1</sup>. Al-Masudi who visited India in 916 A.H. found as many as ten thousands Muslims in Seymore (present Chaldia). Abu Dulaf Muhallil saw several mosques in port of Seymore.<sup>3</sup>

Thus even before the establishment of Muslim rule in India, the Muslim had gained footholds in the Southern part. After the conquest of Sindh the work of propagation was carried on on a large scale. In fact the Muslims are by nature a missionary people. In the early periods every Muslim was a preacher of his religion and especially the Muslim of this period had an insatiable thirst for the propagation of his religion. Hence as soon as they settled at any part of the world, they started their work of propagation. Thus we mark that even during the early period of Islam, its enthusiastic followers had already propagated the superiority of Islam, in India. In this way they had proved to the world that it is not necessary to shed blood, to establish truth and that Islam never relied upon bloodshed.

1. Cf. Ibn Batuta op. cit., pp. 402, 477, 500, 549, 550 etc.

2. Tara Chand op. cit., p. 36.

3. Ibid., p. 37.

### Arab Conquerors in North India

Islam was introduced in North India in quite different a nature and circumstances than that in South India. In South India it was greeted in a friendly and warm atmosphere whereas in North India it had to face a stiff resistance. In the South Islam was introduced by the traders and pilgrims in a atmosphere of goodwill and friendship, whereas in the north it had to face an adverse situation and was introduced by invaders and warriors. At the time when the expansion of Arab Empire was taking place India too had attracted their attention. Hence during the caliphate of Hazrat Umar the first naval expedition to India was despatched on the orders of Uthman Thaqaifi, the governor of Oman and Bahrayn in 636 A.D. which attacked on Tana (Thana). But Hazrat Umar disapproved of this action and the mission was stopped from where it had begun.<sup>1</sup>

The next expedition against India was an attack on Broach. At the same time Mughira, brother of Uthman Thaqaifi, attacked Lebul<sup>2</sup> (the port of Sindh) Although these expeditions could

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1. Al-Imam Abi al-Abbas Ahmed b. Yahyah b. Jabir al-Baladh'ri, Futuh al Buldan (Beirut, 1975-1377), p. 607.

2. Ibid.



not bear fruit due to the apposition of Hazrat Umar but anyhow through these expeditions the Arabs got acquainted with the land and sea routes to India which was to prove of the importance to them in the later years. After Hazrat Umar during the caliphats of Hazrat Uthman and Hazrat Ali too attempts at conquering India continued. Under Hazrat Uthman a connoisseur expedition was sent to the ports of India.<sup>1</sup> During Hazrat Ali's caliphate from 660 A.D. an Arab officer was appointed to maintain vigilance on the ports of India. He was killed in 663 A.D.<sup>2</sup> In 665 Amir Muawiyah appointed one Muhallab b. Abi Sufrah to look after the boundaries of Sindh.<sup>3</sup> and from then onwards this became a permanent post under the Muslim rule.<sup>4</sup>

Although no organised attempt was made to conquer this area before the reign of the caliph Abd al-Malik b. Marwan except these ones. Even then many Arab settlements could be found on some ports of India especially at Malabar where there

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1. Ibid.

2. Ibid., p. 608

3. Ibid.

4. Nadwi, op. cit., p. 14.

were large and important Arab settlements of traders. These Arab traders had married Indian women and thus had established family relations.

Hajjaj b. Yusuf, the governor of Iran, Iraq, Makran and Buluchistan under caliph 'Abd al-Malik b. Marwan (705-15), further strengthened the Indo-Arab relations. The Arab traders continued their visits to India but at the same time they had to meet the challenge of the Indian pirates who often attacked their ships. Syed Sulayman Nadwi in his Indo-Arab relations writes that Somnath and Kutch housed the largest number of pirates upto the period of Al-Biruni (424 A.H.)<sup>1</sup>. These pirates proved to be the main cause for the attack of Sindh by Muhammad b. Qasim. In this regard it is said that when some Arabs residing in Ceylon died there, the ruler of Ceylon sent the ladies and girls of their houses aboard some ships along with presents for Hajjaj b. Yusuf. But a storm at sea drifted these ships to the coasts of Debul where the pirates of Kutch attacked these ships and took the girls captives who somehow were able to intimate Hajjaj b. Yusuf of their woes. The ruler of Sindh King Lahir, was requested by Hajjaj to free the

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1. Ibid., pp. 14-15.

captives from the pirates and send them to Iraq. But Dahir did not heed to his request and showed his inability in dealing with the pirates. Dahir had begun to antagonise the Arab ruler even before this incident when some revolutionaries of Makran had taken asylum under Dahir on escaping from Makran after murdering its governor.<sup>1</sup> Hajjaj did not trust Dahir with the recent incident therefore on Dahir's showing of incapability he became enraged and decided to attack India. First of all there were skirmishes with forces under Abdullah and Budail but they were defeated by Jai Singh, son of King Dahir.<sup>2</sup> Both the Muslim commanders were martyred furthering the rage of Hajjaj who after obtaining the sanction of caliph Walid b. Abd al-Aziz appointed his cousin and son-in-law, a youth of seventeen, the commander of his operation against India. After necessary preparations he was sent to attack India. There were 6000 Syrian and Iraqi soldiers and 3000 pack camels. A fleet was also sent to Lebul from Basra who also carried cannons.<sup>3</sup> Muhammad b. Qasim reached Sindh in 711 A.D. and within a period of three years he had captured

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1. Sheikh Muhammad Ikram Ab-i-Kausar (Idara-i-Itiqafat-i-Islamiya, Lahore, 1979), p.22.

2. Ibid., p. 23.

3. Ghachnama cited by Abdul Majid Salik op. cit., I. 82

the territories from Panjab to Sindh and upto the boundaries of Malawah. Some of the territories gave into Mohd. b. Qasim without a fight, e.g., Nayrun and Sevistan (sahwan)<sup>1</sup>. The fiercest fight given to Muhammad b. Qasim was by King Lahir who fought with a large army for three days. At last Lahir was killed on the field, on 10th Ramadan 93 A.H. Multan was captured by Qasim in 713 A.D. Thus this soldier of Islam subdued the whole of Sindh and brought it under the rule of the caliph. He soon became popular with the inhabitant because of his kind treatment and just administration.

Walid died in 715 A.D. and Sulayman became the caliph who was opposed to Hajjaj and his kinsmen. Therefore he recalled Qasim along with the other officials appointed by Hajjaj executed. The people of Sindh were pained at the departure of their kind hearted ruler and put up a statue of Muhammad b. Qasim to commemorate him.<sup>2</sup>

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1. Ibid.,

2. Baladhuri, op.cit., p. 618.

The Abbasid caliphate began in 750 A.D. They transferred their capital from Damascus to Baghdad. Till 228 A.H. the Abbasids remained powerful and during this period many governors were appointed over Sindh who constantly strived for the extension of the boundaries of the Islamic Empire. In 140 A.H. Hisham was appointed governor over Sindh who captured Gandhar near to Broach in Gujrat and to commemorate his victory he constructed a mosque here. This was the first mosque in India after the one constructed by Muhammad b. Qasim in Sindh.<sup>1</sup> The Zenith of Abbasid caliphate was achieved till the Mu'tasim billah (d.227 A.H.) after whom the decay set in within the Abbasid caliphate. Consequently its relations with India broken. For sometime Arab Amirs remained here as independents but ultimately the Hindu kings reconquered it and finally only two Arab states remained here. One was Mansoorah and the other Multan.

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1. Nadwi, op. cit., p. 17.

## CHAPTER II

### Origin and Development of Islamic Sciences (Quran, Hadith and Fiqh) in India

Discussed in brief above is a description of the early relations between India and Arabia which is sufficient to prove that Islam was introduced into India during its very first century of emergence. Right from the period of Hazrat Umar till the attack of Muhammad b. Qasim the Arab's interest in obtaining a victory over India continued. Their struggle and efforts achieved success through their conquest over Sindh. After the conquest of Sindh Muslim rule was established in a part of the country. The Muslims continuously visited India from the early period of Islam and had established their settlements on coasts of India. As a result of the preaching of Muslim scholars and sufis, a number of centres of Islam were established.

The above facts lead us to believe that Islamic Sciences (Tafsir, Hadith, fiqh) were introduced in India from the very early period since the Muslims of that period had a natural urge of spreading and developing the Islamic Sciences wherever they settled. But simultaneously it is a sorrowfull fact

that there are no traces of the introduction and development of Islamic Sciences in India during the early period and so we can say that the history of Islamic Sciences in India of this period is still dark. In this connection we can only believe that Islamic Sciences were introduced in India with the Muslim conquerors. Anyhow historical facts prove that the early centres of Islamic learning in India were Sindh and Multan, and these two centres are credited with the spread of these sciences all through the country. After the Ghaznavid conquest Lahore became the seat of government. Lahore itself depended on these two centres for its intellectual development thus becoming the third centre of Islamic learning in India.

The establishment of the Delhi Sultanate collected together in India a number of learned and renowned scholars from different parts of world on account of the patronage and encouragement accorded to them by the Sultans, thus converting Delhi into the greatest literary centre which it remained till the end of the Mughal rule in India.

Guj<sup>a</sup>rat was also a centre of Islamic learning from the early period. This part of country produced a number of gifted scholars. In addition numerous other scholars settled here from other places. At the weakening of central government at Delhi many scholars of Delhi shifted from there to settle at

other places. One such group of scholars reached and settled at Jaunpur. With the blessing of these scholars Jaunpur became a city of learning (Madinat al-Ilm). Among the renowned scholars who settled at Jaunpur were included Shaykh Abdul Fatah b. Abdul Haib b. Abdul Muqtadir of Delhi, Shaykh Ahmad<sup>1</sup> b. Muhammad of Thanesar and Qazi Shahab al-Din of Laulatabad.

Another literary centre directly influenced by Jaunpur was Lucknow. Here some great scholars were born. The name of Mulla Nizam al-Din Sahalevi of Farangi Mahal is worth mentioning in the last period. The current Nizamiyyah system of education in Arabic madarsahs was evolved by him. This system has been accepted and implemented by the Ulama since then in different periods. The Family of Mulla Nizam al-Din has produced a number of ulama. Awadh and its surrounding areas remained very famous as a literary centre in India for a long time. A number of famous ulama belonged to several towns of Awadh. Bilgram, Hargam, Jais, Sandilah, Kakori, Khairabad etc. the wellknown towns of Awadh inhabited by learned scholars.

The centres of learning that evolved after the Muslim conquest and passed through different stages of development

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1. Abdul Hai, Al-thaqafat al-Islamiya fil Hind, (Urdu tr.) tr. by Abul Irfan Nadwi (Azamgarh, 1970), p. 25.



throughout the long period of Muslim rule remained not only the centres of religious sciences but were also the centres of rational sciences. Thus if we mark the literary and intellectual contribution of these centres, we find that apart from Tafsir, Hadith, Fiqh, Kalam and other religious sciences, there were a number of other sciences too such as History, Geography, literature, grammar, astronomy, mathematics etc. But these sciences are not related to our subject of study therefore we take into consideration only three basic sciences of Islam i.e. Quranic sciences, Hadith and Fiqh.

#### Quranic Sciences:-

The Quran is the most fundamental source of Islam. It was revealed to the Prophet Muhammad (S.A.W.) through angel Gabriel. Quran is not only a religious book but it presents a complete system of human life. According to the Muslim Faith Quran being the last of the revealed books is for all times to come and it is not possible to change it till the Day of Judgment. It solves all problems relating to human life. Thus the Quran is considered as the first source of Sharia (Islamic law).

On the basis of above facts, the Muslim scholars devoted their attention towards Quranic sciences. Amongst the

Quranic sciences the most important is Tafsir (the science of exegesis) meaning the explanations and interpretations of the Quran in accordance with the Islamic terminology. The history of Tafsir coincides with the revelation of the Quran. Companions of the Prophet usually asked him to explain certain texts of the Quran which they failed to understand and thus the Prophet (P.B.U.H.) himself became the first commentator (Mufasssir).

After the Prophet (P.B.U.H.) the first Four Caliphs, Ibn Abbas, Ibn Masood, <sup>1</sup>Uthai Ibn Ka'ab Zaid bin Thabit, Abu Musa Ashari, Ibn Zubayr, Anas b. Malik, Abu Hurayrah etc. are considered the early commentators of the Quran. Among them Hazrat Ali, Ibn Masood and Ibn Abbas gained much prominence. <sup>1</sup>Abi Ibn Ka'ab had put in writing the first commentary of the Quran during the period of the companions. <sup>2</sup>

Amongst the Tabā'in (the successors of the companions) two groups of commentators became famous. The first group was known as ulama-i Makka (the scholars of Makka) and the other as Ulama-i Kufa (the scholars of Kufa) They were <sup>3</sup>respectively the disciples of Ibn Abbas and Ibn Masud. Some

1. Ibid., p. 228

2. Jalal al-din Suyuti, Al-Itqan Fi Ulum al-Quran, (Urdu tr.) tr. by Muhammad Falim Ansari (Karachi, n.d.), vol. I, p.58.

3. Abdul Hai, op. cit., p. 229.

prominent scholars belonging these groups are Mujahid b. Jbr,<sup>a</sup> Makki, Sa'eed b. Jubayr, Ata b. Abi R<sup>h</sup>ah, Al<sup>q</sup>ama b. Ays, Aswad b. Yazid, Imam Sha'bi etc. The first commentary of this period (the middle of the first century Hijrah) was written by Sa'eed b. Jubayr (d. 93 A.H.) known as Tafsir Sa'eed b. Jubayr Ibn Nadim mentions it in his Kitab al Fehrist.<sup>1</sup>

The next centuries proved to be the golden age for the development of Quranic Science. After the Tabi'in the next group of commentators compiled such commentaries in which they collected the explanations of the Quran given by both the companions as well as Tabi'in. Amongst them Sufyan b. Uyana, Wakib b. Jarrah, Yazid b. Haroon, Ishaq b. Kah<sup>vi</sup>ya etc. became renowned. In this way the science<sup>of</sup> exegesis<sup>a</sup> rapidly developed. A number of other sciences relating to the Quran also came into being like dots of Musahif (Mu<sup>a</sup>jt-i Musahif) reasons of revelation (Asbab-i Nuzul) Nasikh and Mansukh, Faz<sup>a</sup>il-i Quran etc. and had written a number of books on these topics.

In the later period too some more important works were compiled, e.g., Tafsir-i Kabir of Imam Razi, Tafsir of Tabari, Tafsir of Ibn Kathir and Al-Basit of Lahidi etc.

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1. cf, Ibn Nadim, Al-Fehrist, (Cairo, n.d.), p. 57.

### Quranic Sciences in India:-

It is evident from a glance at the literary history of Muslim India that the Indian ulema played a very significant role in the development of Islamic sciences and learning. They also made available Islamic literature in many local languages apart from Arabic, Persian and Urdu.<sup>1</sup> Quranic Sciences enjoys the highest position among all the other Islamic Sciences. Thus the Indian ulema devoted full attention to Quranic sciences and gained much ground in this field. Since the scientific and literary achievements of the Indian Muslims have not been unearthed completely therefore we cannot fix a definite period for the introduction of Quranic Sciences in India. For the same reasons we cannot say definitely as to who was the first Indian scholar to work on Quranic Sciences. However, some scholars have any way made attempts at collecting together the achievements of the Indian ulema. One such <sup>Scholar</sup> Zubaid Ahmad in his work entitled Contribution of India to Arabic Literature devotes a full

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1. cf. C.W.Troll, Islam in India, Studies and Commentaries (Vikas publishing House, New Delhi, 1982-85), Vol. I, pp. 135-161, Vol. II, p. 229. also Syed Mehboob Rizvi, Jaisa-i-Tarafim-i-Qurani (Deoband, 1968).

Chapter to Quranic Sciences wherein he gains a list of the works of Indian ulema.<sup>1</sup> Another scholar gives a list of 156 books and supplies useful information on the Indian commentators and their Arabic commentaries.<sup>2</sup> But it cannot be ascertained that the chapter has finally closed.

Apart from Tafsir the Indian ulema also contributed much to other Quranic sciences. Among the prominent ulema and their principal works worth mentioning are Shaykh Mured of Bukhara, <sup>Hamid</sup> Kashmir, writing on Lughat al-Quran compiled his Jami'al-Mufarradat during the twelfth century. This work being accredited as the first and the last in style on the topic in India.<sup>3</sup> The special feature of this work is that the meaning of the Quran is rendered into Arabic, Persian and Turkish. Muhammad Hamid al-Lin Farahi's work was entitled Mufarradat al-Quran. Mulla Jiwan Ahmad b. Abi Sa'id Salibi (c.1130 A.D.) of Amethi compiled his work on Ahkam al-Qur'an under the title Al-Tafsirat al-Ahmediyya fi Bayan al-Ayat al-Sharia ma' Tarifat al-masa'il al-Fiqhiyya<sup>4</sup>. This work has been translated

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1. c.f. Zubaid Ahmad, Contribution of India to Arabic Literature (Bikshit press, Allahabad, 1945), pp.15-33

2. c.f. Muhammad Salim Kidwai, Hindustani Mufasssirin aur unki Arabi Tafsiren (Maktaba Jamia, New Delhi, 1973)

3. Suyuti, op. cit., pp. 66-67

4. Ibid., p. 72

into Urdu by Haji Abdul Karim Khan Khaki of Ilahichpur under the title Mawahib al-Marham fi Tafsir al-Ahkam<sup>1</sup> Hamid al-Lin Farahi's work al-Aman fi Aqam al-Quran was unique in being the first work on Aqam al-Quran.<sup>2</sup>

Apart from Arabic and Persian the Indian ulama also compiled a number of works on Quranic sciences in Urdu. The Urdu translations of the Quran outnumber those in any other language.<sup>3</sup> Some scholars have tried to list together all the Urdu translations and commentaries of the Quran. Among such works Saleha Abdul Hakim Sharaf al-Lin's work lists informations on the Urdu translations and commentaries of the Quran written from the 18th century and up to the 20<sup>th</sup> century. It is entitled Quran-e Hakim ke Urdu Tarajim. On the same topic her other work is in English entitled A brief survey of Urdu translations of the Quran. Syed Mahboob Rizvi has introduced 92 Urdu translation of Quran in his work Jaiza-e Tarajim-e-Qurani.

With the change in circumstances in the new era the Indian ulama compiled commentaries of Quran in modern style

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1. Ibid., p. 73 - 4

2. Ibid., p. 77.

3. Saleha Abdul Hakim Sharaf al-Lin, Quran-e-Hakim ke Urdu tarajim (Bombay, 1984), p. 1.

in accordance with the necessity of the time. Of such commentaries Tafsir al-Quran of Sir Syed Ahmad Khan, Tarjuman al-Quran of Aboul Kalam Azad, Tafhim al-Quran of Abul ala Maududi, Bayan al-Quran of Ashraf Ali of Thanah<sup>Bhawan</sup> are worth mentioning.

Briefly it can be said that in India there are a large number of works on Quranic sciences in general, particularly in Urdu. It is quite difficult to confine it. Though in this connection some scholars have tried their best but at the same time, it cannot be said for definite that their attempt is the last in this field.

#### The Science of Hadith:-

Literally the word Hadith means new, fresh, modern, conversation and news.<sup>1</sup> But the term Hadith is particularly used for sayings, deeds and tacit approvals or denials of the Prophet (P.L.U.H.) for something done in his presence. Some scholars use Athar and Khabar also as the synonyms of Hadith. But generally the above mentioned term is used both for

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1. Al-Sa'eed al-Khori al-Shart<sup>do</sup> ni, Aqrab al-Mawarid (Beirut, 1889), p.170 also Al-Qasas al-Arab (Egypt 1300 A.H.), Vol. II, p.436.

traditions of the Prophet as well as his companions khabar is used for the sayings, deeds and approval of the Prophet only and Athar for the traditions of the companions only.<sup>1</sup>

Hadith is regarded as the second important source of Islamic Shariah. It plays an important role in clarifying the numerous difficulties of the Quran and explaining its brevity and thus is often used for the exegesis of the Holy Quran.

To prevent any intermixing of the Quran and the Hadith, the Prophet as a <sup>an</sup>prophet, forbade the compilation of Hadith during his life time when the Quran was being revealed and compiled. Abu Sa'id Khudri narrates that Prophet (S.A.W.) warned against the writing of Hadith thus

«تكتبوا عني من كتاب غير القرآن فليجه. وحدّثوا عني فلا حرج، ومن كذب علي متعمداً فليتبوأ مقعده من النار.» (2)

(Do not write down my sayings, and one who has written any thing from me except Quran he should rub out what he has written, you can quote me orally and one who will tell a lie deliberately, he will certainly gain a place in Hell).

We have some historical evidences to show that even

2. Imam Muslim, Sahih Muslim (Matab al-zuhri 1693) (Arabic-Urdu) tr. by Rais Ahmed Jafri (Darul, 1959), Vol. II, pp. 714-15.

1. Abd. al-Haj, Mahaddith, Mugaddamah Mishkat Sharif (Urdu tr.) tr. by: Khawaja Muhammad Ali, (Idarah-e-Islamiyat, Lahore, u.d.) p. 49.



during the life time of the Prophet some of the companions used to compile traditions or took down notes for their own personal interest and guidance. Such was the case with Abd Allah b. Amr b. al-As who wrote down everything he heard from the Prophet.<sup>1</sup> This gives weight to the question that why the companions wrote down the traditions inspite of it being forbidden by the Prophet. The scholars have given various explanations to this. Some say that this prohibition was only for the time when the Quran was being revealed so as to keep distinction between Quran and Hadith.<sup>2</sup>

However, the most widely accepted fact is that the compilation of the traditions did not take place in the early period of Islam as was the case with the Quran. At that time traditions were with true ones. There came a time when for achieving political ends people framed false traditions and floated them to give authenticity to their own actions. Besides verbal transmission of traditions could also not prove to be very dependable.

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1. Bukhari's *Sharah Aini* cited by Raghīb al-Tabbakh, Tarikh-i Afkar-o-ulum-i-Islami (Delhi, 1983) Vol. I, p.409.

2. cf, Raghīb al-Tabbakh, op. cit. p.403 also Mu'atta Imam Muhammad Maquddima by Abdul Hai (Yusufi press, Lucknow, n.d.), p.11.

Thus the ulema stressed the need and necessity of Isnad to scrutinize and check the reliability of the narrators and in this way to examine critically the authenticity of the traditions.<sup>1</sup>

It was only during the period of Umar b. Abd al-Aziz that the compilation of Hadith had really begun and was carried on by different scholars till the third century A.H. when the various collections of Hadith were completed and accorded their final share. Among the most famous scholars of Hadith are included Rabi' b. Sabih (d. 160 A.H.), Sa'id b. Abi Aruba (d. 156 A.H.) Imam Malik (d. 179 A.H.) Abd'ul Malik b. Juraih (d. 151 A.H.) Al-Awza'i (d. 157 A.H.) Sufyan Thauri (d. 161 A.H.) Hammad b. Salma b. Dinar (d. 167 A.H.). Afterwards the great collections of Hadith were compiled like Sahih al-Bukhari of Imam Abu Abdullah Muhammad b. Ismail Al-Bukhari (d. 256 A.H.), Sahih Muslim of Imam Muslim (d. 261 A.H.), Jam-i Tirmidhi of Imam Tirmidhi (d. 279 A.H.), Sunan-i Abu Daud of Imam Abu Daud Sulayman b. Al-Ashath (d. 275 A.H.), Sunan-i Maja of Muhammad b. Yazid Ibn Maja (d. 273 A.H.), Sunan-i Nisai of Abu Abur Rehman Ahmad b. Shu'ib Al-Nisai (d. 303 A.H.), Musnad Imam Ahmad of Abu Abdullah Imam Ahmad b. Hanbal (d. 241 A.H.) and Moatta of Imam Muhammad Al-Shaybani (d. 189) etc.

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1. c.f. Ahmad Amin, Fajrul Islam (Dar al-Kitab al-Arabi, Beirut, 1969), p.216.

The most authentic books of Hadith are Sahih Bukhari, Sahih Muslim, Sunan-i Nisai, Sunan Ibn Maja, Sunan-i Abu Dawud and Jam-e Tirmidhi and known as Sahih Sitta ( six authentic books). Afterwards a number of collections of Hadith were compiled with the help of these six authentic collections of Hadith.

#### The Science of Hadith in India:-

The first ever expedition of Arab Muslims came to India during the period of the orthodox caliphate (632-661 A.D.). Later on they gained complete victory under the Umayyads. Though, the science of Hadith had underwent many stages of development till then but neither the Ulema nor the government had made any effort towards the compilation of Ahadith which could result in the collection of the innumerable scattered Ahadith (traditions). As has been said already Hazrat Umar b. Abdul Aziz devoted attention towards the immediate need of the time and started the work of compilation of Ahadith. In this glorious period of its development, the science of Hadith was introduced into India, but its development in India started after a long time. Names of some Muhaddithin who were racially Indian are found. They had reached the different corners of the Muslim world and there they achieved the distinction of becoming famous muhaddithin and scholars of

Islam. Amongst them Al-Awzai (d.157 A.H.) in Syria, Najih. Abd al-Rehman alSindi (d.170 A.H.) in Madina and Baghdad and Raja al-Sindi (d.222 A.H.) are famous.

The first centres of Hadith in India were established towards the close of the third century of Hijrah, after the establishment of two liberal Arab states i.e. Mansoorah and Multan. We can trace the development of the science of Hadith from this period. But later on it declined under the influence of the Ismailites.

The second period of the development of the science of Hadith in India began under the Ghaznawids<sup>x</sup>. Lahore became the centre of Hadith during the reign of Sultan Mahmud of Ghazna and his successors. In this period flourished Imam Hasan al-Saghami (d.650 A.H.), the greatest Muhaddith of the time. His work entitled Mashariq al-Anwar is considered the first most significant work of Hadith in India.

The establishment of the Delhi Sultanate saw the beginning the third period of the development of Hadith in India. This period was totally the golden period of the development of Fich because the Jurists had gained the patronage of the Mughal rulers. Though, during this period, both the Ulema and the rulers neglected Hadith but a third group consisting of mystics and devines appeared who tried their best for the

development and establishment of Hadith. Amongst these divines Sheikh Nizam al-Lin Awliya (d.725 A.H.) Sheikh Sharaf al Din Yahyah al-Maniri and Syed Ali Hamadani (d.786 A.H.) are famous. The Khanqas of these divines became the centres of Hadith.

It was in the beginning of 9th century of Hijrah, after the establishment of the Bahmani Sultanate in Beccan and Muzaffar Shahi in Gujrat<sup>a</sup> that the fourth period of development of Hadith started. According to Mohd. Ishaq this period was the revivalist period of the science of Hadith<sup>1</sup> up to that period a number of jurists had come to India under the patronage of the rulers from the other Muslim countries but except Abdul Aziz al-Ardabili no<sup>b</sup> other Muhaddith of repute come to India<sup>2</sup>. In this period owing to the patronage of the above mentioned two Muslim states and the opening of sea routes, the muhaddithin started to come to India from Hijaz and Egypt and in the middle of 10th century the science of Hadith was rapidly developing.

In 10th century of Hijrah, under the influence of Hindu culture, a number of innovations and moral evils crept in amongst the Indian Muslims. The people in general started to worship the tombs of divines and treated as God. To combat

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1. Muhammad Ishaq, India's contribution to the study of Hadith Literature (Delhi, 1955), p. 13.

2. Ibid.,

this situation some reformists and revivalists appeared in India who spent all their efforts to keep the Muslims away from unIslamic influences. Thus they did through their writings, discourses and practical efforts. Among them the first and foremost were Sheikh Ahmad Sirhindi Mujaddid al-fanni (d. 1034 A.H.) and Sheikh Abdul Haq Muhaddith Dihlawi (d. 1052 A.H.). They fought against the innovative and unIslamic influences and thoughts of the Muslims and called them back to the Quran and the Sunnah.

From the middle of 11th century to the middle of the 12th century, we find a chain of Muhaddithin in India. Amongst them Shah Wali Allah Dihlawi (d. 1176 A.H.) and his descendants and disciples played a remarkable role in the development of Hadith in India. They also did valuable services both through teaching and writing.

In 13th century of Hijrah, with the establishment of Dar al-ulum Deoband and Muzahir al-Ulum Saharanpur began the modern period of the development of Hadith in India. Before the establishment of these institutions, the Indian students desirous of receiving higher education in Hadith went to Hijaz. These institutions not only imparted higher education in Hadith in India but also played a very important role in the development of this science. These institutions are more progressive as compared to the institutions in the other

Muslim countries in the teaching of Hadith. Abul Hasan Ali Nadwi writes "As opposed to the great religious schools (madarsas) and universities of Egypt and Syria where only the traditional and chosen (collections) of Hadith are taught, in the madarsas of India and Pakistan the complete study of the Sihah Sitta (Six authentic books of Hadith) is undertaken. In particular Tirmidhi and Bukhari and to a certain extent Abu Dawud and Muslim are taught in a critical method. Somewhere Tahawi and Muatta are also studied critically"<sup>1</sup> keeping in the mind this historical background of the development of the science of Hadith in India it is not difficult for us to fix the place of India in the history of science of Hadith. Thus the greatest thinkers of the Muslim world accept this fact and speak highly of the scientific achievements of Indian scholars in this field. Allama Rashid Rada of Egypt writes in the introduction (Muqaddama) of Miftah Kunuz al Sunnah "If our Indian scholars had not devoted attention towards the science of Hadith in this(modern) period, this science would have declined in the East because this science was already on the decline in Egypt, Syria, Iraq and Hijaz in the tenth century of Hijrah and had reached the last stage of its weakness in the beginning of 14th century of Hijrah."<sup>2</sup>

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2. A.J. Wensinck Miftah Kunuz al Sunnah (Arabic tr. tr. by Muhammad Fuwad Abdul Baci (Cairo, 1934), p. 94 (ج)

1. Taghi al Din, Nadwi, Majahiri, Mukaddimah-e-Ezām aur un ke Shari Karname, (Alam Press, Lucknow, 1975), p. 6

### The Science of Fiqh:-

The literal meaning of Fiqh is understanding, intelligence, knowledge etc. as the Quran has used <sup>1</sup> وَطَبَعَ عَلَىٰ تِلْكَ الْأَلْسِنَةِ <sup>X</sup> (They do not understand because God sealed their hearts) But in strictly Islamic terminology the word<sup>X</sup> fiqh is applied only to the principles and laws established on the basis of Quran and Sunnah for the guidance of human life.

The science of Fiqh has passed through different stages of its development. Some scholars have divided it into four periods, while others into six or even seven.<sup>2</sup> S. Mahmassani has divided the history of Fiqh into five periods. (1) The age of Prophet (P.B.U.H) (2) orthodox caliphate and Umayyad period (3) Abbasid period (4) The period of Taqlid (5) The period of awakening.<sup>3</sup>

The first period of the history of Islamic law began from 610 A.D. and ended with the death of the Prophet in 632 A.D. This was the period when the Quran was revealed. Thus the Quran is the basic source of Islamic law. After the death of

1. Al-Quran 9:87

2. Kemal A. Faruki Islamic Jurisprudence (Pakistan publishing house, Karachi, 1962), pp.20-29.

3. S. Mahmassani, Felsefat al-Tashri fi al-Islame (Ing. tr.) tr. by Farhat J. Ziadeh (Leiden, E.J.Brill, 1961), pp.15-18



Prophet, the companions who had ability to give Fatawa (legal opinions) passed their decisions on the newly created problems in the light of the Quran and the Sunnah. In this connection they used to consult each other. When they could not find any clear solution to the problems in the Quran and the Sunnah then they applied the additional sources of Islamic law i.e. Ijma (consensus) and Qiyas (Analogy). In this way four sources of Islamic law (Shari'a) i.e. Quran, Sunnah, Ijma and Qiyas come to be accepted by the Jurists.

In the beginning, the orthodox caliphs used to give Fatawas. Amongst them the most prominent figure was Hazrat Umar Farooq. Some of the companions of the Prophet and their successors settled in different parts of the Muslim world for example Hazrat Abdullah b. Abbas settled in Mecca, Hazrat Zaid b. Thabit and Hazrat Abdullah b. Umar in Medina, Hazrat Abdullah b. Masood and Abdullah b. Amr al-<sup>A</sup>as in Kufa. They were very respected and famed in their areas and their Fatawas prevailed in those regions. This period also witnessed some differences among the shi'ite sect and the people of tradition (Ahl-i-Sunnat).

The Abbasid period is also considered to be the golden age in the field of sciences and arts. The Jurists of that period too achieved great successes in the field of jurisprudence.

Various schools of Fiqh came into being, some of them ceased with the death of founders while others remained and developed. The four main schools of Fiqh of the people of tradition (Ahl-i-Sunnat) too came into being under the Abbasid. They are Hanafi, Malki, Shafi'i and Hanbali schools. These four schools of fiqh are invariably accepted in the whole of the Muslim world and the Fiqh of one or the other is accepted and applied in the whole of Muslim world. The jurists of the people of the tradition (Ahl-i Sunnat) belonged to either of the two ranks called the Ahl al-Ray and the Ahl al-Hadith. The leader of Ahl al-Ray was Imam Abu Hanife Nu'man b. Thabit in Iraq and that of Ahl al-Hadith was Imam Malik b. Anas in Hijaz.

Towards the close of Abbasid period the development of Fiqh stopped and the jurists limited their energies towards the compilation of the codes of their madhahib (schools). In the middle of the 7th century (13th century A.D.) all the Sunni jurists unanimously agreed on the point that the doors of Ijtihad (Individual reasoning) are to be closed and that the four main schools of Fiqh are sufficient for the guidance of the Muslim community. In this way a long period of inactivity passed and during this period a number of innovations and evils appeared in the Muslim society. The jurists of the time were much concerned with this new complicated situation. Thus they declared that Taqlid (blind following) is wrong and

Ijtihad is very necessary. The way (Mas<sup>a</sup>lak) of these jurists was called the Madhhab of Salaf al-Salih. Taqi al-Lin Ibn Taimiya (d.1328 A.H.) and Ibn Qayyim al-Jawaziya (d.1350 A.H.) are considered revivalists of this period. They were both Hanblite jurists of the 8th century Hijrah (14th century A.H.)

In the modern period renaissance in Islam began with Muhammad b. Abd al-Wahhab (d.1792) in the form of the so-called wahhabi movement. He was, by his leanings, a staunch Hanbalite. Later, in the 19th century, reformist activities were carried on by Sayyid Jamal al-Lin al-Afghani (d.1898) and his disciple shaykh Muhammad Abduh (d. 1905) in the form of the Pan-Islamic movement. All these reformers were similar in the sense that totally rejected taglid and bid'a and gave the call for a return to the Islam of the Salaf al-Salih (the pious ancestors). The similarity in the preachings of al-Afghani and Abduh was that they aimed at bringing together the whole Muslim community under one banner for which the immediate need was to purge the differences among the four schools of fiqh, which they tried their best to achieve.

#### The Science of Fiqh in India:-

Law is a necessity for any government. The first need that is felt by a ruler to maintain his administrative set up is of some well defined rules and regulations. The same need was felt by the Muslim conquerors of India who thus

introduced the Islamic law into this country for the first time. Thus when Muham ad b. Qasim conquered Sind he had to face the complex situation of governing a people comprising of different faiths, e.g. Hindus, Eucharists etc., who were generally idol worshippers and also were not the people of the Book (ahl-al-Kitab). The problem before the ruler was whether to treat the people as Dhimis or not. According to Futuh al-Buldan Muhammad b. Qasim gave these people the status of Dhimis i.e. of Jews and christians etc. enjoying the same rights and duties. He declared that "These temples are like the places of worship of Jews, christians and fire worshippers."<sup>1</sup> In the chachnama there is mention of some of the rulings of Hajjaj which he had issued in consultation with the ulema of Kufa and the caliph of the time.<sup>2</sup> After Muhammad b. Qasim the administrative policy of the government was not changed. When the Abbasids replaced the Umayyad caliphate they were faced with the opposition of the Fatimids. In the struggle for power the Fatimids gained control over Multan and Mansoorah for some time. At that time there were a number of Jurists in Sind and amongst them Abu Muhammad of Mansoorah

1. Baladhuri, op. cit., p. 617

2. Daudpota, chachnama (n.p., n.d.), p.213 cited by Sheikh Ikram op. cit. pp.126-7

is especially famous. He was the Judge of Mansourah and the Imam of the Zahiri Madhhab and was also a prolific writer.<sup>1</sup>

During Chaznevid period (388-582)<sup>A.H</sup> the administrative policies of the rulers was the same as those of their predecessors and the Hindus were given the status of Dhimmis.

After the establishment of the Delhi Sultanate, a number of ulema and jurists came from outside and settled in India. During the reign of Iltutmish especially a number of ulema came to Delhi as a result of their displacement at the sack of Baghdad by Hulagu. With the coming of these ulema and jurists began a new era of the development of Fiqh in India. Among the famous ulema and jurists of this period were Sheikh Noor-al-Din Mubarak of Chazna (d. 1234 A.D.) Sheikh Hamid al-Din Nagori, Qazi Qutub-al-Din Kashani Sheikh Nizam al-Din Abu al-Moyad and Najm-al-Din Suhra etc. But the most prominent figure was sheikh Noor al-Din Mubarak.<sup>2</sup> Another famous scholar of that time was Qazi Minhaj Seraj Jurjani who gained prominence due to his writings and in fact he also influenced fiqh during that period. A third prominent scholar of this field was Burhan al-Din of Balkh (d. 1288 A.D.) He was a step

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1. Sheikh Ikram, op. cit. p. 127

2. Ibid., p. 129

above the others because he started the teaching of Fiqh.<sup>1</sup>

The reign of Ghayas al-Din Balban proved to be the golden period of the development of Fiqh in India. It was in 656-923 A.H. that Hulagu attacked and ruined Baghdad and the Abbasid caliphate came to an end. To escape from this devastation innumerable ulema came in search of peace and shelter to India from different Muslim cities. Balban treated them respectfully and encouraged them providing all the facilities they needed. Amongst the jurists of this period were included Burhan al-Din Bazaz, <sup>S</sup>heraf al-Din Abu Zafar sanjri, Jalal al-Din Kashani, Rukun al-Din Sal<sup>h</sup>vi. It is said that the first recorded work on Islamic jurisprudence in India was done during this period.<sup>2</sup>

On the basis of above facts we can deduce that the science of fiqh was introduced into India at the very early stage of the establishment of Muslim rule in this country. But the real progress in the field of Fiqh was started under the Ghaznavids when Muslim scholars from Khorasan and Nawara'al-Nahar came and settled in Sindh. Amongst the Islamic sciences the ulema of this period devoted their attention mainly

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1. Ibid., p. 136

2. Ibid., p. 138

towards the development of Fiqh the other sciences that attracted their attention were poetry, astronomy, mathematics and Greek philosophy. The work done on fiqh in this period consisted mainly of Fatawa (legal opinions) and the narrations of Fiqh in which <sup>F</sup>ollowing (Taqlid) was evident and Ijtihad was missing.

The following periods proved to be very significant in the development of Fiqh in India. During this period the Indian ulema left far behind the ulema of other Muslim countries in this field. The Indian ulema wrote the largest number of books on this science, than any other. These works consisted of comprehensive<sup>e</sup> works, commentaries, marginal works (Hawashi) Fatawas (legal opinions). The list of these works is very long.<sup>1</sup> Some significant works are mentioned below:

#### Fatawa Alamgiri:-

This is believed to be a great achievement of Indian ulema in the <sup>field of</sup> science of Fiqh. This work is also known as the Fatawa Hindiyya. This is an important and comprehensive work on the topic. This work is also famous in Arab countries,

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1. See for a detailed study Abdul Hai, op.cit., pp.155-87

Egypt and Syria and was compiled in the period of Aurangzeb Alamgir. Amongst its compilers are included <sup>Muhammad</sup> Qazi Hussain of Jampur, Muhtasib, Sheikh Ali Akbar Hussaini, Asad uliah Khan, Sheikh Hamid b. Abu Hamid of Jampur. Apart from them and amongst the other names in list of the compilers of Fatawa Alamgiri the name of Sheikh Abdur Rahim b. Wajih al-Din (Father of Shah Wali Allah) is quite famous.

#### Fawa'id-i-Firozshahi:-

This book was written by Mulla Muhammad Atari on the suggestion of Firoz Shah Tughlaq. This work is on Fatawa of Hanafi fiqh and is written in Persian.<sup>1</sup>

#### Fatawa Muhammadiya:-

This book was compiled by Sultan Tipu.<sup>2</sup>

#### Nafa al-Mufti wa al-Sail le Jame mutaaffiricat al-Masail:-

This book was compiled by Mawlana Abdul Hai of farangi Mahal b. Abdul Halim Ansari. This work is very useful one on the topic.

A large number of Muslims in India are followers of the Hanafi Fiqh. The influence of Shafi'i Fiqh are also traceable

1. Ibid., p. 159

2. Ibid., p. 161



in some coastal areas like Malabar, Madras, Kōkan due to the constant ingress and egress of the people of Hijaz and Yemen in these areas. The influence of Hanbī and Mālikī Fiqh are not found here.

### CHAPTER III

#### STUDIES OF HADITH IN INDIA

In 96 A.H. Muslim rule was established in Sindh which continued to be controlled directly until 250 A.H. by the Caliphate of Baghdad and Damascus. Over this long period, Arab Muslims continued to visit India as traders, conquerors and propagators of Islam. These were the people who brought to India the knowledge of Hadith along with the other Islamic sciences.

The names of Indian cities such as Sindh, Mansurah, Daibul and Lahore have been mentioned in Kitab al-Ansab wherein Samani has covered many cities and personalities.<sup>1</sup> Delhi is not mentioned because it did not fall under the Muslim rule until 562 A.H.

From the period of Hazrat Omar upto that of Hazrat Muawiyah, a number of companions of the Prophet landed in India as government servants or army officers. For

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1. Abi Saad Abd al Karim b. Muhammad b. Mansoor, Al-Tamimi Al-Samani Kitab al-Ansab (Dairat al-Ma'arif Omania, Hyderabad, 1966), Vol. V, p. 439.

instance Abdullah b. Abdullah Ateeq, Asim b. Amr Al-Tamimi, Saha'ar b. Al-Abdi, Suhail b. Adi Al-Makam b. Abi Al-Aas Thaqaafi, Abdullah b. Msa'mar Al-Tamimi, Abd Al-Rahman b. Samurah, Sinan b. Salma, Mahlah b. Abi Sufrah etc.<sup>1</sup> Though some of them were eminent traditionists also but due to various reasons this knowledge could not be transmitted properly in India. Ishaq says:

"Though a number of scholars (Sahaba) visited India, as has been seen above, they could not do the work of Hadith transmission to this century notwithstanding the fact that they must have had with them Ahadith. The companions of the Prophet that they were, because either their stay here was too short or they did not find permanent Muslim colonists to whom they could bequeath the science. Anyway, the details of the efforts are lacking. In the circumstances, the work of Hadith transmission could not begin in right earnest. As a matter of fact, it did not begin until the nineties of the first century of Hijra when Sindh was brought under the Muslim sway."<sup>2</sup>

After the establishment of Muslim rule in Sindh, Arab Muslim were inclined to visit India more and more. Especially Arab colonists and soldiers took up residence in Indian cities such as Daibul, Qusdar, Mansurah and Multan. These places were the first centres of Islamic sciences. Among those traditionists who transmitted the knowledge of Hadith in these centres Musa b. Yaqub al-Thaqaafi,

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1. For details see Muhammad Ishaq Op.cit., p. 14 ff

2. Muhammad Ishaq Op.cit., p. 20

Yazid b. Abi-Kabsha al-Saksaki (d. 715 A.D.) Al-Mufaddal b. Mahlab b. Abi sufrah (d. 721 A.D.). Abu Musa Israil b. Musa Nasil al-Sindh (d. 771 A.D.), Amar b. Muslim al-Bahli (d. 740 A.D.), Rabi b. Sabih (d. 776 A.D.) are prominent.<sup>1</sup>

Although the above-mentioned scholars created a favourable atmosphere for the development of Hadith literature in India with their admirable efforts, this science could not develop in India upto the 4th century A.H. Certainly, the Indian people started paying attention towards Hadith by travelling to the Muslim countries to learn Hadith. Historians and critics have given two main reasons for the slow development of Hadith learning in Sindh. First, there was a lack of Internal peace because of the feeble control of Umayyads and Abbasids - due to which the development of art, culture and literature was not possible.<sup>2</sup> Secondly, because of being situated at a long distance, Sindh failed to maintain direct contacts with Iraq and other centres of Islamic sciences.<sup>3</sup>

The last decade of the second half of the third century A.H. saw the establishment of two independent Arab

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1. Cf. Ibid., pp. 20-28 ff.

2. Cf. Ibid., p. 29

3. Ibid.

states, which brought about a political change in Sindh. Law and order was maintained and internal peace also prevailed. Over a long period of three centuries Arab Muslims earned the goodwill of the Indian people. No doubt this was a prosperous and glorious period. In this period Hadith literature along with the other Islamic sciences developed, and special attention was paid towards learning them by the students of Sindh. Accordingly they started going on journeys to distant Muslim countries. Sami'ani has mentioned a number of such students in his book Kitab al-Ansab.<sup>1</sup>

At the same time, a number of schools were established in India to teach Hadith. Daibul, Al-Mansurah, and Qusdar were very important centres of Hadith. Abu Jafar of Daibul (d. 934 A.D.) Ibrahim b. Muhammad of Daibul (d. 956 A.D.), Ahmad b. Abdullah of Daibul (d. 954 A.D.) Muhammad b. Muhammad Abdullah (d. 957 A.D.), Hasan b. Muhammad b. Israil (d. 961 A.D.) Khalaf b. Muhammad of Daibul (d. 970 A.D.) Ahmad b. Muhammad b. Haroon (d. 980 A.D.), Hasan b. Hamid (d. 1016 A.D.), and Abul Qasim Shauib b. Muhammad b. Ahmad (d. 1009 A.D.) were eminent scholars of Hadith.<sup>2</sup> These traditionists of Daibul worked as teachers and scholars of Hadith. They spent their lives in their job of teaching

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1. Sami'ani, op.cit., Vol. VIII, p. 249.

2. For details see Isahq, Op.cit., 31

and learning of Hadith and travelling to distant countries to attain its knowledge from distinguished Arab scholars.

The second important centre was Al-Mansurah at which Ahmad b. Muhammad b. Saaleh, Ahmad b. Muhammad (d.990 A.D.) and Abdullah b. Jaafar b. Murrah were very eminent and notable scholars. Among these Ahmad b. Muhammad b. Saleh was a distinguished traditionist who established his own school and compiled several books, as Ibn Nadeem has mentioned in his book Al-Fehrist.<sup>1</sup> He was also the chief (Imam) of Zaa'hiri sect. He has been blamed by the critics for producing false Ahadith to support his school of thought.<sup>2</sup>

The third centre was Qasdar, and among its scholars Jaafar b. Al-Khattab (d. 1038 A.D.) and Sibawai<sup>h</sup> b. Ismail b. Daud (d. 1070 A.D.) are worth mentioning.<sup>3</sup>

This brief survey shows that the knowledge of Hadith was on its way of development in the fourth century A.H. as a result of the endeavours of a number of traditionists. But, just as one political change created a favourable atmosphere for the development of Hadith, another political change stopped its progress all of a sudden the usurpation by Ismailies of the Arab states, which occurred in the second half of the fourth century A.H. Since Ismailies were

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1. Ibn Nadeem, Op.cit., p. 306

2. Cf. Ishaq, Op.cit., pp. 38-39

3. For details see Ibid., p. 41

hostile to the Sunnites and their beliefs, they ruined all the centres of knowledge, and traditionists were either compelled to emigrate, or forced to stop their scholarly activities. Consequently, the ulama of Sindh failed to maintain contact with other Islamic centres, and the sciences of Hadith came almost to a standstill. Due to these reasons, Hadith could not be introduced in North India as will be discussed later.

#### Two Eminent Traditionists of India.

The traditionists mentioned above were those, who landed in India around or after the establishment of Muslim rule, or those Indian scholars who benefited from different religious centres of the Muslim world after the establishment of Muslim rule, and are considered eminent traditionists. But after a deep study, one finds that besides these two classes of traditionists there was also a third category of Indian traditionists which consisted of those Indians who had left the country after becoming victims of different circumstances even before Islam was introduced in India, and had settled in different parts of the Muslim world. They also learned Islamic sciences and are known as eminent

scholars. Most of them were captives who had run away with the Arab armies and had embraced Islam and settled in some Arab country. Dr. Isma'q mentions 21 such persons in his book India's Contribution to the Study of Hadith Literature<sup>1</sup> and most of them belonged to Sindh. Here only two well-known and distinguished Indian traditionists are being discussed: Hajih Abd-al-Rahman Al-Sindhi: Hajih Abd-al-Rahman al-Sindhi, also known as Abu-Ma'ashar (d. 796 A.D.), Al-Sindhi was eminent Muslim scholar of the second century A.H. Originally, he belonged to Sind.<sup>2</sup> He received his education from eminent Muslim Ulama of his period and specialised in the knowledge of Hadith and Maghazi. He is considered as the first author of these subjects, Maghazi and Siyar.<sup>3</sup>

His contribution to the science of Hadith has been a matter of controversy among the traditionist and most of them criticised him and have not accepted him as an authentic narrator. On the contrary, some other traditionist such as Ahmad b. Hanbal Abu Zar'a and Imam Nisai have accepted him as a reliable narrator.<sup>4</sup>

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1. Ibid., pp. 199 ff.

2. Abu Naeem Khateeb, Tarikh-i-Baghdad (n.p.n.d.) Vol. 13, p. 458 cited by Isma'q Op. Cit., p. 202

3. Ibn Hajar al-Asqalani, Tahzib-ul-Tahzib (n.p.n.d.), Vol. I, p. 262, cited by Syed Sulayman Nadwi, Maqalat-i-Sulayman ed. Shah Muammad Ahmad (Ma'arif Press, Azamgarh, 1968), Vol. II, p. 3.

4. For a detailed study of Abu-Ma'ashar see Isma'q, Op. Cit., p. 202 Ahmad Saad, Challenges-e-Islam (Jeyyed Sarqi Press, Delhi 1940), pp. 348-59, Syed Sulayman Nadwi, Maqalat, p. 3, Abd-al-Hai, Mushtak-ul-Khasatir (Dawat-ul-Maarif, al-Qadimiya Press, Hyderabad 1941), Vol. I, pp. 45-46. Encyclopedia of Islam, London 1960), p. 140.



Raja Al-Sindi: (d. 837 A.D.)

Raja al-Sindi was, the son of an Indian client of Banu Hanzala. He received Hadith education from Abdullah b. Mu'arak (d. 797 A.D.) and spent his student life mostly in Kufa and learned Hadith from well-known traditionists. He is considered to be a pillar of the knowledge of Hadith.<sup>1</sup>

Studies of Hadith in North India (998-1494 A.D.)

(A) Under the Ghaznavids (998-1186 A.D.)

The end of the fourth century A.H. and beginning of the fifth century A.H. saw the establishment of Ghaznavid rule in India as Mahmood Ghaznavi conquered Lahore in 412 A.H. (1021 A.D.). With this conquest, Islamic sciences were also introduced in north India and the first centre of ulama, Muslim mystics and propagators of Islam was established in Lahore. Shah Ismail was the first traditionist among these. He left Bukhara in 1004 A.D. and settled in Lahore. He was a commentator as well as a traditionist

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1. Ibn Hajar Asqalani, op.cit. p. 267 cited by Syed Sulayman Nadwi Maqalat, p. 3, see for further details Ishaq, op.cit., p. 209.

and a zealous propagator of Islam. His efforts succeeded and soon after his arrival, Lahore became a famous centre of Hadith. In this period a number of other traditionists such as Abul Hasan Ali b. Umar of Lahore (d. 1136 A.D.) Abul Falaḥ Abd al Sama<sup>d</sup> b. Abd al-Rahman of Lahore (d. 1158 A.D.) and a Abul al-Qasim Muhammad b. Khalaf of Lahore (d. 1148 A.D.) were also doing their best to develop the Hadith literature.

At the end of the Ghaznavid rule (sixth century A.H.) a great Muslim scholar was born in Lahore who is regarded unanimously as the first eminent Indian traditionist. He is known as Imam Hasan Al Saghani whose famous book Mashariq al-Anwar is a most important work on Hadith literature.

Razi al-Din Hasan b. Muhammad b. Hasan b. Haider Qureshi Umari, Hanafi, known as al-Saghani was born in the month of Safar 577 A.H. (July 1181 A.D.) in Lahore. He received his early education from his father, who was also an eminent scholar and soon he attained the knowledge of Hadith, Fiqh and Arabic language and literature. He also travelled to attain the knowledge of Hadith to Yemen, Hijaz and Iraq. Besides, he served as a diplomat

for Caliph Al-Nasser (1181 - 1226 A.D.) in the court of Sultan Al-Tutush (1210-1227 A.D.) for 20 years.<sup>1</sup>

Among a number of his compilations, his renowned book Mashariq al-Anwar is considered to be an authentic work which covers 2,253 selected traditions of Sahih Al-Bukhari and Sahih Muslim, denoting ( خ ) Kha for Bukhari, ( م ) Mim for Muslim and ( ج ) qaf for the traditions which have been mentioned in both Sahih al-Bukhari and Sahih Muslim. Items included in Mashariq al-Anwar have been arranged in order of the opening words of the traditions. For example a tradition begins with the perfect tense or imperfect tense or it opens with بسم and عن etc.

For a long time Mashariq al-Anwar was considered to be an important book of Hadith, and it was this book on which higher education was based. Till the 8th century A.H. students from abroad used to come to India to learn Mashariq. In view of its importance several ulama wrote commentaries on it, and Kharram Ali Bilhori translated <sup>it</sup> into Urdu.

In short, Al-Mashariq played an important role in the development of Hadith literature in India. Other works of

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1. Israq, op.cit., p. 219, also Mashariq (Azamgarh), vol. 24, p. 5, Syed Sulayman Nadwi, Maqalat, p. 4.

his are: Sharah Sahih Al-Bukhari, Kashf-al-Hijab'an Ahadith al-Shitab, Durr-al-Sinaba fi Mawadi Ma'ayati al-Sahaba Mukhtasar al-Ma'ayati, Kitab-al-Ru'a fawa'id Mutrukun.

(B) Under Early Delhi Sultanate (1205-1300 A.D.)

The Chanzawids were the followers of the Sha'fai school of thought. Under their patronage Lahore was the centre of Hadith learning till the end of the the sixth century A.H. with the establishment of the Delhi Sultanate in 1205 A.D. (602 A.H.) the science of fiqh and other rational sciences advanced. This period is said to be a golden age for the development of Islamic learning in India. As a result of the havoc caused by Chingiz Khan in Central Asia, many ulama fled to India and settled in Delhi. They were welcomed by the Delhi Sultanate. Due to the patronage of the sultans, Delhi became the centre of learning and many schools were established in northern India. Among these schools, Pirus seminary of Uthb,<sup>1</sup> Mai'sai school and Nasiriya school of Delhi<sup>2</sup> were most important.

Although this period is known as a golden age for the advancement of Islamic learning in north India, it is a sorrowful fact that the basic Islamic sciences such as the study of the Quran and Hadith were ignored

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1. Abdullah Muhammad Al-Makki Al-Asafi Al-Uluh Khani Haji Ad-Dabir Zafarul Walih Bi Munaffar Ma'alihi, an Arabic History of Gujarat (Eng.Tr.) tr. by M.F.Lakshadwala (M.S.University of Baroda Press, 1947) Vol. II, p.572, also Tabaqat-i-Nasiri, p.124 cited by Ishaq, Op.cit., p. 49
  2. Abu-al-Husnat Nadwi, Hindustan ki Qadeem Islamic Dars gahan (Maarif Press, Amargarh, 1971), pp. 20-21, also Mahai-ai-Sirai Tabaqat-e-Nasiri, pp.188-9, cited by Ishaq, Op.cit., p. 49

and special attention was paid towards jurisprudence because the Delhi Sultans were the followers of the Hanafi school of thought, and Muslim jurists enjoyed special privileges bestowed by the rulers. Consequently, the general inclination was to develop Islamic jurisprudence. For example, it is said that in the reign of Ala al-Din Khilji (1296-1316 A.D.) out of 46 ulama there was only one scholar, named Shams al-Din Yahya (d. 1055 A.D.) who took interest in the knowledge of Hadith.<sup>1</sup> Zia al-Din Barni also did not mention Hadith, while writing about the Islamic sciences which had been introduced in that period.<sup>2</sup>

In 1300 A.H. (1900 A.D.) a traditionist left Egypt for India with a bundle of Hadith books, but when came to know on his way that the Sultan did not perform prayers even on Fridays, he returned and thus a golden chance for the development of Hadith in India was lost.<sup>3</sup>

This brief survey shows that the development of Hadith literature in Indian stopped in the ninth century A.H. due to lack of interest on the part of the scholars

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1. Ishaq, op.cit. p. 50.

2. Zia-al-Din Bar ni, Tarikh Firus Shahi (Calcutta, 1962) pp. 352-4, cited by Ishaq, op.cit. p.50

3. Bar ni, op.cit. p. 297 cited by Syed Sulayman Nadwi Maqalat p. 29.

and the kings of the period. But even during this period, <sup>some</sup> scholars had been taking interest in the development of Hadith. For example, Qazi Minhaj Siraj-al-Jurjani (d. 1270 A.D.) Sheikh Baha al-Din Zakariya of Multan (d. 1267 AD) Burhan al-Din Mahmood b. Abul Khair Asadi of Bukhara (d. 1268 AD) Kamal al-Din Zahid (d. 1286 A.D.) Razi al-Din of Badayun (d. 1300 A.D.) etc. are notable scholars of the period.<sup>1</sup>

(C) Under Later Delhi Sultanate (1300-1494 A.D.)

Though till the end of the period of Delhi Sultanate, the attitude of the ulama and the kings towards Hadith was disappointing, a third group, that of mystics, stood up with a passion, for promoting Hadith literature. By the efforts of these mystics four schools of Hadith learning were established and a renaissance of Hadith was ushered in under the patronage of Hazrat Nizam al-Din Auliya, Mahmood Sharf al-Din Mani<sup>y</sup>i, Sheikh Zakariya Multani and Mir Syed Ali Hamadani.

Nizam al-Din Auliya and his School of Mawddithin (1236-1325 A.D.)

Nizam al-Din was a great scholar and well-known mystic of the period. Originally he belonged to Bukharas. He was

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1. For details see Ishaq, op.cit. pp. 51 ff.

born in Badaun in 1236 A.D. After getting his early education in Badaun, he left for Delhi and took lessons on Maqamat-e-Hariri from Shams al-Din Khawar Zimi (who later became a minister during the reign of Ghayas al-Din Balban) and learned Mashariq al-Anwar from Maulana Kamal al-Din Muhaddith.<sup>1</sup> He passed away in 1325 A.D.

Hazrat Nizam al-Din studied Hadith when he had become famous as a great mystic. In spite of his deep interest in Hadith, he is not regarded as an eminent Muhaddith. His principal achievement is that he created a favourable atmosphere for the development of Hadith literature. Ishaq says:

"Nizam al-Din does not seem to have been a traditionalist of great distinction as it appears from the perusal of his Malfuzat, Fawa'id al-Fuad contains, inter alia, many fabricated traditions. This might have been due to the fact that he had no access to any standard work on Hadith literature save and except the Mashariq al-Anwar. Be that as it may, it redounds to his credit that he could create for the people of his Khanqa interest in Hadith with the result that there grew up among his disciples and their successors a number of scholars who acquired proficiency in the subject."<sup>2</sup>

Among the disciples and successors of Hazrat Nizam al-Din, Shams al-Din Muhammad b. Yahya (d. 1346 A.D.) Fakhr al-Din Zarrad Samanavi of Delhi (d. 1347 A.D.) Zia al-Din

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1. Sheikh Ikram, op.cit. p. 229 also Syed Sulayman Nadwi, Maqalat, p.30.

2. Ishaq, op.cit. p. 59

(d. 1357 A.D.) Mohi al-Din b. Jalal al-Din b. Qutub al-Din Kashani (d. 1319 A.D.), Nizam al-Din Aliami al-Hashmi of Zafarabad (d. 1334 A.D.), Sheikh Nasir al-Din Chiragh of Delhi (d. 1366 A.D.) Syed Muhammad Gaisoddaras (d. 1922 A.D.) Oazi Shahab al-Din <sup>of</sup> Dualatabad (d. 1445 A.D.), Shams al-Din Khanaajgi Karavi (d. 1473 A.D.) were eminent traditionists, teachers, writers and compilers of traditions.<sup>1</sup>

Sharaf al-Din al-Maniri and his School of Mahaddithin  
(1263-1381 A.D.)

Sharaf al-Din was born in the village <sup>M</sup>aneer situated in Bihar in 1263 A.D. He received his early education under the supervision of Abu-Taimah Hanbali. He was a great traditionist and eminent scholar of Bihar, having a thorough knowledge of different books of Hadith. He is said to be the first person who started the teaching of Al-sahihain in Bihar, rather in India. He had studied all authentic books of Hadith. Sheikh Zain al-Din, who was an eight century scholar had presented him with a copy of Sahih Muslim.<sup>2</sup>

Sharaf al-Din passed away in January 1381 A.D.<sup>3</sup> Among

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1. For details cf. Ibid. pp. 59 ff.

2. Ibid. p. 69 also Abdul Haq op.cit. p. 96, Ma'arif(Azamgarh) Vol. 23, No 4, p. 296.

3. Ishaq, op.cit. p. 67 also Abdul Haq, Akbar-al-Akbar (Urdu tr.) tr. by Iqbaluddin Ahmad (Darul Ahsan International Press Lahore 1963), p. 109.



his disciples and successors Sheikh Muzaffer Balakhi (d. 1384 A.D.) Husain b. Muiz Bihari (d. 1441 A.D.) Ahmad Langer-i-Darya (d. 1481 A.D.) are well known.

Syed Ali Hamadani and his School of Muhaddithun

Syed Ali b. Shahab Hamadani (1314-1385 A.D.) was a mystic of Khorsan. He came to Kashmir with his 700 disciples in 1371 A.D. and started to preach Islam and to teach Hadith.

Qutub al-Din, the ruler of Kashmir (1368-1392 A.D.) also was his disciple.<sup>1</sup> He died in January 1385. Al sab'in fi Fada'il Amir al Mu'minin, Arba'in Amiriyya and Ukhiirat al-Mu'luk are his compilations of Hadith. Though the last booklet deals with politics, many traditions are also mentioned in it. Among his disciples two are very important - Syed Jamal al-Din and Qazi Husain al-Shirazi. Jamal al-Din was a traditionist and taught Hadith in Kashmir.<sup>2</sup> Qazi Husain Shirazi had come to Kashmir with Mir Muhammad Hamadani S/o Syed Ali Hamadani. He was appointed a Qazi by Sultan Sikandar, the successor of Sultan Qutub al-Din.<sup>3</sup>

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1. Ishaq, op.cit. p. 72.

2. Azam Shah, Tarikh-i-Kashmir (n.p., n.d.) p. 39 cited by Ishaq op.cit., p. 73.

3. Ibid.

He compiled a collection of traditions entitled Ahadith-i-Ratania which are attributed to Baba Ratan al-Hindi, who is said to have been a companion of the Prophet in the seventh century A.H.<sup>1</sup>

Sheikh Zakariya Multani and his School of Muhaddith n.

Sheikh Zakariya Multani (1180-1267 A.D.) was a famous mystic and the founder of Suharwardia order in India. He travelled to Khorasan and Bukhara to attain knowledge. He learned Hadith from Sheikh Kamal al-Din Muhammad Muhaddith in Medina.<sup>2</sup> According to Farishta, he continued to engage himself in the teaching of Hadith for 53 years.<sup>3</sup>

He established a school of Muhaddith n in Multan, which was further expanded by his sons and grandsons, and the propagation of Hadith was continued by them. Among his Indian successor, along with his son, Sheikh Sadr-al-Din Arif and grandson Sheikh Rukn-al-Din, Abul al-Fatah, Jamal al-Din, Makhdum-i-Jahaniyan Syed Jalal al-Din (1307-83 A.D.) are mentionable.

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1. For further study on Baba Ratan Hindi see Maulana Manazir Ahsan Gilani Ek Hindustani Sahabi (Wasim Printing Press, Deoband, n.d.) pp. 6 ff.
  2. Siyar-al-Arifin (n.d.n.p.) p. 103 cited by Sheikh Ikram. op.cit. p. 255.
  3. Farishta, Tarikh (Naval Kishor, n.d.), Vol. II p. 404 cited by Syed Sulayman Nadwi, Maqalat, p. 28.

### Centres of Hadith Learning in India (1417-1584 A.D.)

In the middle of eighth century A.H., Bahmani Sultanate was established in the Deccan and at the beginning of ninth century A.H. Muzaffar Shahi Sultanate was established in Gujarat. The establishment of these two Sultanates was the starting point of progress in Hadith literature. Mahmood Bahman (1378-1396 A.D.) and Firuz Shah Bahmani are especially famous for their patronage of the ulama and their love for knowledge. Mahmood Bahmani was the first Indian Sultan to take interest in the development of Hadith.<sup>1</sup> Likewise, the rulers of Muzaffar Shahi Sultanate also tried their best to advance the Islamic sciences in India. During the reign of Ahmad Shah I, sea routes were opened<sup>2</sup> and all the difficulties of travel between India and the Arab world were removed. Due to the patronage of the Sultans and convenience of travel many scholars came to India and propagated Islamic learning. On the invitation of the Sultan of Gujarat many scholars from Iran, Arabia and Turkey came and settled in his kingdom. Besides the Sultan, two of their ministers also were well educated. Mahmood Gawan of Deccan and Asif Khan of Gujarat were really great scholars and traditionists who spent a big part of their income in patronizing the indigent ulama.<sup>3</sup>

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1. Syed Sulayman Nadwi Maqalat, p.8

2. Ibid. p.9

3. Ishaq, op.cit. pp. 81-2.

First of all, Muhaddithin from Yemen and Iran came to India. Badr al-Din al-Damamini (1361-1424 A.D.) visited Gujarat during the reign of Ahmad b. Muzaffar Shah<sup>1</sup> and Abul Fatuh Noor al-Din Ahmad b. Abdullah came to India perhaps during the reign of Ahmad Shah (1411-1443 A.D.)<sup>2</sup>.

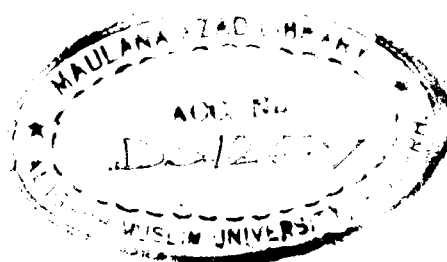
During this period Ibn Hajar Al-Asqalani (1371-1448 A.D.) a great and well-known traditionalist of the Muslim world established an academy of Muhaddithin in Egypt. Abd al-Rahman Al-Sakhawi (1427-1496 A.D.) and Zain al-Din Zakariya al-Ansari (1422-1519 A.D.) of this school became particularly famous. Al-Sakhawi established his school in Hijaz and Al-Ansari did so in Cairo. Ibn Hajar al-Haythami (1513-1562 A.D.), a pupil of Al-Ansari, established his school in Mecca. Thus four schools of Muhaddithin were established during the ninth and tenth centuries of Hijra in Egypt and Hijaz.

A large number of Muhaddithin belonging to these schools came to India and took part in propagating and disseminating Hadith literature. Yahya b. Abd-al-Rahman (1339-1387 A.D.) Mahmood Gawan (d. 1381 A.D.) Abdul Fatah

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1. Ibid. p. 87.

2. Ibid. pp. 88-9



b. Razi al-Mulki (d. 1481 A.D.) Abd al-Aziz b. Mahmood Toosi (1432-1504 A.D.) Shahab al-Din Abbasi (d. 1584 A.D.) Sheikh Abd Allah Aidroosi (d. 1582 A.D.) etc. were among those scholars who visited India during this period.<sup>1</sup>

Because of the arrival and stay of the above mentioned traditionalists in India, many centres of Hadith were established in the country at the end of the tenth century A.H. Ishaq divides this period of the development of Hadith literature into three parts:

- (1) The period before Sakawi, i.e. from 1417 A.D. to 1481 A.D.
- (2) The Sakawi period, from 1481 A.D. to 1547 A.D.
- (3) The period after Sakawi, i.e. from 1547 A.D. upto 1584 A.D.<sup>2</sup>

During the above-mentioned periods a number of centres of Hadith learning were established in India.

Deccan: The establishment and rise of the Bahmani Sultanate was the starting point of the development of Hadith literature in Deccan. A number of traditionalists came and settled there. But this process stopped during the Sakawi period, because this was the period of the downfall of the Bahmani Sultanate which started with the assassination of Mahmood Gawan and resulted in the division of Deccan into five states.<sup>(5)</sup> Three

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(1) For details see Ishaq, op.cit. pp 89 ff.

(2) Ibid p 101

of these five states were Shi'ite which made every effort to destroy the Sunni culture and civilization. Accordingly, the propagation of Hadith literature was also affected. But one cannot disregard the efforts of the Bahmani Salatin and Ulama for the development of Hadith literature. There were many Muhaddithin in Gulbarga, Bidar, Deulatabad, Ailachpur, Jiwul and Dabul during the period of Sultan Ahmad Shah I (1378-1397 A.D.). During the reign of Feruz Shah (1397-1442 A.D.) ulama used to study Sahihain and Mishkat. Four traditionists among those who visited India in the period of Sakawi settled in Deccan permanently Dammamini and Ibn Fahad who had come to Gujrat also moved to Deccan.

After the down fall of the Bahmani Sultanate, Shi'ites came to power. The first two rulers of the Adil Shahi dynasty Ibrahim Adil Shah I (1534-1557 A.D.) and Ibrahim Adil Shah II (1580-1627 A.D.) were Sunnis and the latter was very much interested in the development of Islamic sciences and in the reign of his successor Muhammed Adil Shah (1627-1657 A.D.), along with other sciences, Hadith literature was also introduced in schools.<sup>1</sup> There was a large stock of Hadith books in the Adil Shah library of Bijapur.<sup>2</sup>

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1. Cf. Israq, op.cit. p. 105

2. Ibid. pp. 106-7.

Gujarat: The development of Hadith commenced under the patronage of Muzaffar Shahi Sultanate from the very start of Al-Sakhawi's period; but it could not be developed properly. In the early period of Al-Sakhawi, after the downfall of the sugni regime during the early reign of Sultan Mahmood Begar (1458-1511 A.D.), traditionists from outside India and from the neighbouring shia states came together in Gujarat. Teaching of Hadith was arranged in a planned way in Ahmedabad, Khanbayat, Mahatam, Surat and Naharwala, and authentic Hadith works were collected. Their translation into Persian and the copying of the traditions also started.<sup>1</sup> Perhaps Maulana Rajih b. Daud was the first traditionist of Gujarat who attained the knowledge from the Sakhawi group of scholars and obtained the certificate of Hadith. Later he came to Gujarat. He died in Ahmedabad in 1498 A.D.<sup>2</sup> After this, Hajih al-Din Maliki came to Gujarat. He was awarded the title of Malik al-Muhaddithin.<sup>3</sup> A contemporary of his, Ala-al-Din Ahmad Naharwali, obtained the certificate of Hadith from Hafiz Ibn Fahad and Noor al-Din Shirazi and established his school of teaching in Medina where he died in 1542 A.D.<sup>4</sup> Umar Hadarmi came to Gujarat in the period of Muzaffar Shah II (1511-1525 A.D.)

1. Ishaq op.cit. p. 108

2. Syed Sulayman Nadwi Mughalat, p. 11

3. Ishaq, op.cit. p. 108.

4. Yad-i-Ayyam (n.p., n.d.) p. 45 cited by Syed Sulayman Nadwi Mughalat, p. 11

and was appointed a teacher of the Sultan. He passed away in 1524 A.D.<sup>1</sup> in Ahmadabad. Muzaffar Shah II himself was a traditionist and patron <sup>ised</sup> other traditionists.<sup>2</sup>

During the reign of Sultan Bahadur Shah (1526-1537 A.D.), as a result of the invasion (1534-35 A.D.) of the Mughal Emperor Humayun, the development of Hadith literature was affected in Gujarat and many traditionists migrated from there. For example, Ali Muttaqi Burhanpuri (d. 1567 A.D.) and Abdullah Sindi (d. 1585 A.D.) left the kingdom. However, Abd-al-Awwal Husaini (d. 1560 A.D.) did not leave Gujarat even in these unfavourable circumstances and continued his research on Hadith.<sup>3</sup>

During the reign of Sultan Mahmood III (1537-1553 A.D.) a number of ulama left Hijaz for Gujarat and settled there. The king awarded grants to the ulama of Hijaz and built a school in Mecca.<sup>4</sup>

After the assassination of Sultan Mahmood and his minister Asif Khan in 1553 A.D., Muzaffar Shahi sultanate

1. Ibid.

2. Cf. Ishaq, op.cit. p. 109.

3. Ibid.

4. Ulughkhani (n.p., n.d.), Vol. I, p. 313 cited by Ishaq p. 109.



began declining. Eventually the Mughal Emperor Akbar annexed it to his kingdom. The development of Hadith literature was most adversely affected by this political change.

Bihari The credit of introducing Islamic sciences especially Quranic learning and Hadith literature in Bihar can be given to a small group led by Taj Faqih and Qutub Salar.<sup>1</sup> Till the end of the ninth century A.H. the mystics of Manir engaged themselves in the development of Hadith in Bihar. The second important centre of Hadith literature was Phulwari Sharif, where Syed Minhaj al-Din Rasti, a student of Sharf al-Din Maniri had started teaching Hadith in the eighth century<sup>2</sup> A.H. After the arrival of Syed Yasin of Gujarat, Phulwari Sharif became an important centre of the science. Syed Yasin had learned Hadith in Gujarat from Wajih al-Din Alavi (d. 1590 A.D.) and a few other traditionists of Hijaz.<sup>3</sup> He was an expert in Hadith literature. Among the traditionists of Phulwari Sharif, Abd-al-Muqtadir, Abd-al-Raszaq and Maulana Ateeq of Bihar are also worth mentioning. Maulana Ateeq of Bihar was a student of Noor al-Haq Muhaddith, son of Abd al-Haq

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1. Abu Mahfooz-al-Karim "Ilm-e-Hadith Biharman" Burhan (Delhi) Vol. 26, No.2, p. 103.

2. Ishaq, op.cit., p. 114.

3. Ibid. p. 113.

Muhaddith of Delhi. Among his pupil's, Sheikh Muhammad Wajih b. Sheikh Aman Allah Jafri is notable. Wahid al-Haq of Phulwari Sharif, a student of Sheikh Wajih, propagated Hadith literature through his teaching as well as his writings.<sup>1</sup>

Sherah Masha'iq by Imam Muzaffar Balkhi is said to be the first work on Hadith literature written in Bihar.<sup>2</sup> Among the Muhaddithin of Bihar, Khwaja of Bihar, Maulana Kamal of Alipur and Maulana Saeed Hasrat are also notable.<sup>3</sup>

Besides these traditionists, Miyan Nazir Husain Muhaddith of Delhi, Sheikh Muhammad Noor Ali of Sahsaram, Maulana Vilayat Ali Zubairi, Fayyaz Ali Jafri, Abd-al-Aziz of Rahimabad, Mashkoorul Haq of Azimabad and Abu Muhammad Ibrahim of Arrah were also eminent scholars in Bihar who contributed significantly to the propagation of Hadith through their teaching and writings.

Lucknow: An eminent traditionist, Sheikh Zia al-Din of Medina, came to Lucknow in the second half of tenth century A.H. and did his utmost to develop Hadith literature.

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1. Syed Sulayman Nadwi Maqalat, p. 35.

2. Abu Mehfooz al-Karim, Op.cit., p.105.

3. Ibid.

He succeeded in his efforts and Lucknow achieved fame as a centre of Hadith.<sup>1</sup> Sheikh Zia al-Din continued to teach Hadith for four years. Fakhdoom Bhikari of Kakori is particularly notable among his students. He had been taught Sahih al Bukhari and Jami al Usul by Sheikh Zia al-Din. Fakhdoom Bhikari was an eminent traditionist of this period. His descriptions of the chain of narrators are available even now. His book Manhaj on the principles of Hadith is an important contribution to Hadith literature.<sup>2</sup>

Jaunpur: Soon after being made the capital by the Eastern Salatin, Jaunpur became an important centre of Islamic sciences but Hadith could not be developed here till the tenth century A.H. Tenth century was the starting point of Hadith literature here. Later, one after another, in different periods, a number of great traditionists were born in Jaunpur and some of them obtained the title of 'Zub-dat al-Muhaddithin'.<sup>3</sup> It is very difficult to decide whether the knowledge of Hadith was introduced here by the Arabs directly or through the Islamic centres of southern India. However, a scholars of Jaunpur, Muhazzab al-Din of Javanpur, Al-Hindi is mentioned among those who learned

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1. Ishaq, Op.cit. p. 113.

2. Syed Sulayman Nadwi Maqalat, p. 33 also Rehman Ali Tasqirah Ulama-i-Hind (Urdu tr., tr. by Muhammad Ayyub Qadri (Pakistan Historical society, Karachi, 1961) pp. 132-3, Ishaq, Op.cit., pp. 123-4.

3. Banda-e-Khuda, "Muhaddithin-e-Jaunpur", Ma'arif (Azamgarh) Vol. 25, No.5, (May, 1930), p. 396.

the traditions directly from Al-Sakhawi in Mecca. But on the basis of this fact no conclusion can be drawn.<sup>1</sup> Irrespective of how the scholarship of Hadith was introduced in Jaunpur, it cannot be denied that Jaunpur played an important role in developing Hadith literature and a number of brilliant scholars were born there.<sup>2</sup>

Besides the above-mentioned places, Madras, Malwa, Khandesh, Lahore, G Bengal, Sind, Agra, Jhansi and Kalpi etc. were also centres of Hadith literature in India.<sup>3</sup> during this period.

#### Some Eminent Indian Traditionists from 11th upto 13th Century of Hijrah.

In the above pages the beginning and progress of Hadith learning in India have been briefly surveyed and only the names of a few important traditionists have been mentioned in the interest of brevity. But there are some other Indian traditionists who cannot be ignored. Therefore

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1. Ishaq, Op.cit., p. 114.

2. For details see Banda-e-Khuda, Op.cit. pp. 344 ff. In this article the contributor presented a brief and comprehensive biographical survey of 23 scholars of Jaunpur with reference to Munqidh-i-Durwasha Gani-i-Arshadi, Kashf al-Zunoon, Behr-e-Zakhar and Subhat al-Marijan etc.

3. For details see Ishaq, op.cit. pp. 1100 ff. also Ma'arif (Azamgarh) Vol. 24, No.5.

the contributions of a few important traditionists of the eleventh, twelfth and thirteenth centuries A.H. are being discussed in the following pages.

Sheikh Abd al-Haq Muhaddith Dehlvi (958-1052/1551-1642)

Although he has served the Islamic sciences in many respects his memorable work is related to Hadith and he has been unanimously recognised as an eminent traditionists. Dara shikoh gave him the title of "Imam-i-Muhaddithan-e-Waqt."<sup>1</sup>

Sheikh Abd al-Haq paid attention to Hadith at the time when in north India this knowledge was declining. Most of the scholars were paying attention towards the rational branches of knowledge as philosophy and rhetorics. The position of Quran and Hadith in the syllabi of the time was secondary and formal. But when Sheikh Abd al-Haq founded his school he re-established Quran and Hadith as the foundation of Islamic learning. Another significant contribution of his was that he translated the Hadith books from Arabic into Persian. Since Persian was the language of the masses of that time, Hadith literature was introduced widely through this language. Moreover, as Hijaz

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1. Sakinat al-Auliya cited by Khaliq Ahmad Nizami, Hayat-e-Sheikh Abd al-Haq Muhaddith Dehlvi, (Nadwat al-Musannifin Delhi, 1953), p. 283.

was an important centre of Islamic scholarship, he also went there to learn Hadith. Later, it began to be considered necessary for Indian scholars to visit Hijaz and stay there for learning Hadith from the ulama of that place without which they were not recognized as Muhaddithin. He established some other traditions also relating to Hadith learning which were followed by later traditionaists.

Works: His compilations of Hadith literature are as under:-

1. Al-Tariq al-Qawim fi sharh al-Sirat al-Mustaqim
2. Asl'at al-Ism at fi al-Mishkat
3. Lam'at al-Tanqih fi sharh Mishkat al-Masabih
4. Al-Bunul fi Asma' al-Rijal
5. Jami' al-Barakat Muntakhab Sharh al-Mishkat
6. Ma thabata bi'l Sunna fi Ayyam al-Sana
7. Al-Ahadith al-Araba'in fi Abwab ulum al-Din
8. Tarjumat al-Ahadith al-Araba'in
9. Dastur Fa'id al-Nur
10. Dhikr Ijabat al-hadith fi'dl Qadim <sup>wa-af</sup> Hadith.

Successors of Sheikh Abd al-Haq: The followers of his school of thought were mostly his own sons and his disciples, especially his son, Noor al-Haq (1575-1602 A.D.), who was

a most intelligent scholar. His books Taysir al-ra'i fi sharh sahih al-Bukhari and sharh shama'il al-Nabi are worthy of mention. His descendants, Hafiz Abd al-Samad (d. 1737) Sheikh al-Islam b. Hafiz Fakhr al-Din (d. 1766) Salam Allah b. Sheikh Muhaddith of Rampur (d. 1813) etc. were also great traditionists.

Among his disciples, Khwaja Khwand and Moin al-Din (d. 1674), Khwaja Haydar b. Firuz al-Kashmiri (d. 1647), Baba Dawud al-Mistakati al-Kashmiri (d. 1685), Sheikh Inayat Allah Shal-Kashmiri (d. 1713), Mir Syed Mubarak Bilgrami (1624-1703), Mir Abd al-Jalil al-Bilgrami (1660-1725), Mir Asad Bilgrami (1704-85) etc. are famous.<sup>1</sup>

#### Sheikh Ahmad sirhindi (1034-1094/1564-1624)

Sheikh Ahmad b. Abd al-Ahad Farooqi Sirhindi known as 'Mujaddid Al 2<sup>nd</sup> Thani' was an contemporary of Abd al-Haq. Though he is popularly known as a mystic, intellectuals regards him as a traditionist also. He compiled only one work on Hadith entitled Arab'in. But the interest he had in the traditions is clear from his letters and other works, which contain frequent references to the traditions of the Prophet. His real contribution was that he laid emphasis

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1. For a detailed study of above mentioned scholars see Ishaq, Op.cit., p. 154 ff.

on the teaching of the Quran and the Hadith and established correspondence between the sharia and <sup>the Tariqueh. Later his successors continued his mission and</sup> some of them played an important role in the advancement of Hadith scholarship. Among these, Sheikh Sa'id b. Ahmad al-Sirhindi (1544-1659), Farrukh Shah b. Sheikh Sa'id (1628-1700), Siraj Ahmad al-Mujaddid (1762-1815) and Sheikh Masoom b. Sheikh Ahmad Sirhindi (d. 1669) are notable.<sup>1</sup>

### Shah Wali Allah (1703-62 A.D.)

Shah Wali Allah occupies a place of eminence in the history of Islam in India due to several reasons. Apart from other things, he was an eminent traditionist also. Efforts made by Sheikh Abd al-Haq, his contemporary traditionists and his successors could not be sustained for long. Shah Wali Allah, assessed the development of Islamic sciences in India and came to the conclusion that the Hadith learning had not developed satisfactorily even after the efforts of centuries. So he tried to do his best to revive the Hadith scholarship.

Shah Wali Allah went on a journey to Haramain to learn Hadith and stayed there for 14 months. After returning to India in July 1732 he joined Madarsa-i-Rahimia

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1. For a detailed study of above-mentioned scholars see Ishaq Op.cit., pp. 142 ff.



and started giving lectures on Hadith. Soon, this Madarsa was converted into a big university.<sup>1</sup>

Works: Besides teaching of the subject, he wrote a number of books on Hadith. His compilations relating to Hadith are as follows:-

Hujjatu'llah al-Baligha, Araha'in, Mathbat al-Akhira commonly called Chehel Hadith, al-Durr al-Thamin fi Mubashsharat al-Nabi al-Amin, Al-Fadl al-Mubin fi'l Musalsal  
Ein Hadith, Al-Irshad ila Mahimnat al-Imam, Tarajim al-Bukhari, Sharh Tarajim Abwab al-Bukhari, Musaffa Sharh Muwatta, Musawwa Sharh Muwatta, Athar al-Ishaddithin, Maktubat ma' Munagib-i-Imam al-Bukhari wa Ibn Taimiyya.

His successors and Disciples: The mission which he started to revive and develop Hadith literature was continued by his sons and disciples generation after generation. Consequently, his school produced a number of eminent scholars and ulama. Some of his descendants and successors spent their entire lives in serving and propagation Hadith literature. The services of each one of them require a separate volume to be recorded. Among these distinguished successors and disciples, Shah Abd al-Asis b. Shah Wali Allah (1746-1823)

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1. Bashir Ahmad, Darul Hukoomat (n.p., n.d.) Vol. II, p. 286  
Cited by Abdul Qayyum Fuzahir, Shah Wali Allah Ishaddith Dehlawi (Idara Ma'arif-e-Mille Kanyalgaonj, Kanpur, 1987)  
p. 51.

Shah Ishaq (1778-1864) and Qazi Thana Allah of Panipat (1732-1810) are notable. The disciples and successors of these scholars were also eminent traditionists of their times.

Miyan Nazeer Hussain Muhaddith of Delhi (1805-1902)

Miyan Sahab has a special significance among the scholars of the last century. He was a follower of the Wali Allah school and a student of Shah Ishaq. He was also the founder of the Ahl-i-Hadith movement in India. He spent most of his life propagating and preaching the Quran and the Sunnah. He also served, like Shah Abd al Aziz as a teacher for 60 years and got the title of Ustad al-Asatida'. Hadith was the main subject which he had studied.<sup>1</sup> During his sixty years of teaching he earned renown as a traditionist not only in India but in the entire Muslim World, and the circle of his disciples spread over Afghanistan, Samarcand, Bukhara, China, Africa, Hijaz, Sudan etc. Al Hayat Bad al-Hayat gives a list of his 500 disciples,<sup>2</sup> who are considered authorities in the field of Hadith in that period.

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1. Cf. Fazal Hussain, Al-Hayat Bad al-Hayat (Akbari Press, Agra, 1908), p. 581.

2. Ibid., pp. 342 ff.

Works: Miyan Naseer Husain spent a long period of his life in teaching but he could not give much time to authorship. Even then, among his writings two are notable - Maiyaraal-Haq and Fatawa-i-Naseeria. The first of these is concerned with the refutation of the principles of conformity, while the second one is a compilation of his letters.

#### The Role of Some Well-known Religious and Academic Institutions:

The history of the development of Hadith literature in India would be incomplete without mentioning the role of a number of important institutions which were established in different periods and became great centres of Islamic culture and Islamic sciences. Among these institutions, Firangi Mahal, Lucknow, Dar al-Ulum Deoband and Mazahir al-Ulum, Saharanpur, are prominent. Graduates of these institutions played an important role in advancing the Islamic sciences. No doubt the establishment of Daral-ulum, Deoband and Mazahir al-ulum, Saharanpur, are a mile-stones in the history of the development of Islamic sciences in India. In the following paragraphs, there is a survey of the advancement in the field of Hadith literature in these institutions.

Firangi Mahal, Lucknow: This well-known institution was established during the reign of Alamgir. For a long time, attention in this centre was paid only to rational sciences and knowledge of Islamic traditions, especially that of Hadith, was neglected. Only Mishkat was introduced in its syllabus known Dars-i-Nizami. Though fifteen chapters of Sahih al-Bukhari also formed part of the syllabus, no student read them.<sup>1</sup> Maulana Abd al Ali Bahr-al Uloom, son of Mulla Nizam al-Din, was the first among the ulama of Firangi Mahal whose works contains frequent citations from Hadith but he had no certificate of Hadith scholarship.<sup>2</sup> Besides Maulana Bahr al-Uloom, among other scholars of this period, Mulla Mubeen, Mulla Haider and Maulana Abd al-Razzaq were also prominent scholars. Mulla Haider was the first scholar of this institution to go to Arabia and obtained a diploma of Hadith learning.<sup>3</sup> But regular teaching of Hadith in Firangi Mahal started during the period of Maulana Abd al-Haleem. He went to Hijaz and obtained a diploma of Hadith scholarship from there. Hadith literature continued to develop upto the period of his son, Maulana Muhammad Naaim and grandson Syed Abd al-Hai. Under Maulana Abd al-Hai, the development of Hadith literature in Firangi Mahal

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1. Syed Sulayman Nadwi Maqalat, p.55

2. Ibid., p. 56

3. Ibid., p. 59

reached its highest point. Maulana Abd al-Hai received his early education from his father and went to Hijaz twice and obtained several certificates from the traditionists of that centres of Islamic learning. He published a number of books relating to Hadith with his preferences and footnotes and ~~he~~ wrote several books on Hadith.<sup>1</sup> Among his disciples, Zaher Ahsan, Shauq<sup>Neemur</sup>, Hakeem Abd al Bari, Maulana Muhammad Hussain Allahabadi, Maulana Abd al Kareem Panjabi are famous. Among the last traditionists of Firangi Mahal, Maulana Abd al-Bari was most prominent. He was the disciple of Ainul Qudhat who, in his turn, was a disciple of Maulana Abd al Hai.<sup>2</sup> He completed his education at Medina, and obtained the certificates of Hadith learning from Syed Muhammad Ali al-Athari and Sheikh Rahmat Allah, disciples of Shah Abd-al-Ghani Fajaddidi.<sup>3</sup>

Dar-ul-Uloom Deoband: After the 1857 Freedom Fight, Indian Muslims lost their political influence and British rulers became vindictive towards them and left no stone unturned to ruin them. In this period of their suffering, a section of the prudent Muslim intelligentsia felt intensely the lack of political and religious leadership for Indian

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1. Ibid., p. 61

2. Ibid., p. 53

3. Ibid., p. 64

Muslims. To overcome this shortcoming, it was considered by them necessary to establish a religious and educational institution having as its objective educating and training young Muslims in such a way as to enable them to come to terms with the demands of the time. To achieve this goal, Dar-al-Uloom, Deoband, was established in 1866 A.D. with the combined efforts of scholars like Haji Abid Husain, Maulana Muhammad Qasim Nanotvi, Molvi Mahtab Ali, Molvi Zulfikar Ali, Molvi Fazlur Rahman, Munshi Fazal Haq and Sheikh Nihat.<sup>1</sup> Since its inception, this institution has been playing an important role in the fields of religious and academic learning. It is a prominent religious and educational institutions of the Muslim world.

The modern era of Hadith learning started with the establishment of Dar-al-Uloom Deoband which imparts the teachings of the schools of thought of Shah Wali Allah and Sheikh Ahmad Sirhindi and the spirit of both these schools has been infused into this institution.<sup>2</sup> The establishment of this school has been of great help to Indian students who wish to obtain high education in the field of Hadith literature since are no longer dependent on schools in foreign countries for gaining the knowledge of Hadith and

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1. Syed Mahboob Risvi Tarikh-i-Dar-al-Uloom Deoband (Deoband 1977) Vol. I, pp. 155 ff.

2. Ishaq op.cit., p. 189.

other Islamic sciences. A large number of students from the Muslim world also come to this seat of learning to quench their thirst for knowledge. The Ulama of Dar al-Uloom rendered service in teaching as well as in publishing authoritative literature in Islamic sciences.

Mazahir-al-Uloom, Saharanpur: Mazahir-al-Uloom Saharanpur was founded in Rajab 1283 A.H. (1866 A.D.), just after six months of the establishment of Dar-al-Uloom Deoband. Its foundation stone was laid by M. Maulana Sa'adat Ali of Saharanpur. Maulana Mazhar Nanotvi is also known as one of its founders. But its present shape was given to it by Maulana Khalil Ahmad.<sup>1</sup>

This school is a prominent institution like Dar-al-Uloom Deoband. It has played an important role in developing the Hadith literature along with the other Islamic sciences. Indian students as well as foreigners come here to learn Islamic sciences.

It can be seen that with the establishment of the above-mentioned institutions, the Indian students do not have to face the inconvenience of going abroad to acquire the

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1. Cf. Azizur Rahman Tasqira Mashaikh-e-Deoband (Madina Press Bijnor, 1967), pp. 246 ff.

knowledge of Hadith. Both the institutions, Dar-al-Uloom Deoband and Mazahir-al-Uloom, Saharanpur, are following ideals of Shah Wali Allah and Mujaddid Alf-i-Thani.<sup>1</sup>

Besides these two institutions, there are so many religious schools which have been established on the same lines in different parts of the country for serving the cause of the advancement of Islamic sciences and Hadith literature. Among these, Dar-al-Uloom Nadwatul ulama, Lucknow, Jamia Sulfia Varanasi, Miftahul al-Uloom, Jalalabad, Jamiatul Falah Balaria ganj, Madarsa <sup>M</sup>au Nath Bhanjan are worth mentioning.

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1. Cf. Ishaq, op.cit., p. 187.



## CHAPTER IV

### Hadith Literature in Urdu

Urdu a brief introduction: From a very early period, Muslims used to come to India from the several parts of the Muslim world. They continued to visit India for centuries. Between the newly arrived Arabs and the local people and between the Muslim conquerors and the conquered India communities there were a give and take of the different sciences, literature, culture and thought. Consequently, a composite culture came into existence, ~~some~~ of the products of which, is the common and popular Indian language, Urdu.

There is a difference of opinion about the birth place of Urdu. People of several parts of the country claim that Urdu was born in their area.<sup>1</sup> But actually ground was prepared for this language in Punjab and it assumed the shape of a dialect in Delhi and that of a literary language in Deccan.<sup>2</sup> The Muslim mystics and the Muslim armies played an important role in the expansion and development of the Urdu language, though neither of these two groups had the deliberate intention

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1. Abdul Majid Salik, op.cit., p. 536

2. Urdu Language and Literature, Danishgah-e-Punjab, University Press, Lahore, 1964, Vol. II, p. 334.

of helping in the growth of this newly born language. They only used it as a matter of convenience. Still, the help that this language received from those two groups in its evolution cannot be denied. Perhaps it was because of its association with the army that the language got its name, since the word 'Urdu' is derived from the ancient Turkish word 'Ordu' which means 'army'.<sup>1</sup> Besides this, the word is found in various forms in earlier Turkish literature, such as Ourda, Ourdah, Ourdou and Urdu meaning 'Camp' 'alighting place' 'army post' 'an army' respectively. It also has the meaning of 'tent', 'fort' and 'Xojal place' etc.<sup>2</sup> This new born language was called by several names during the period of its development. For example, 'Rokhtah', 'Hindi', 'Hindvi', 'Zaban -e- Delhi' 'Gujarati', 'Zaban -e- Urdu-e-Jamia' etc.<sup>3</sup> This language was also called the 'language of the Moors' and 'Hindustani'.<sup>4</sup> But finally in Mughal period, this language got its permanent name - 'Urdu'. Probably Babur was the first to have introduced the word 'Urdu' in India and Shah Muzafar of Lahore was the first writer who used the word Urdu for the language in one of his letters which was written in 1782 A.D. Masnafi (1796) and

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1. Aziz Ahmad, An Intellectual History of Islam in India (Edinburgh University Press, 1969), p. 91.
  2. S.M. Abdullah "Development of the Urdu language, Grammar and Literature" in History of Muslim Philosophy, ed. by M. Sharif (Pakistan Philosophical Congress, printed in Germany, 1966). Vol. II, p. 1435.
  3. Muhammad Khan Shairani, Punjab men Urdu (n.p.n.d) Cited by S.M. Abdullah op.cit, p. 1434.
  4. Hobson Jobson, 1903, p.417, also Wajih Sabrag, (Anjuman-i-Tarraqi -i-Urdu, 1932), 11 ff. Cited by S.M. Abdullah, op.cit, p.1434.

Gilchrist (1780) also used the word Urdu for the language in the early period.<sup>1</sup>

Though from the very beginning Urdu is being written in the Persian script, soon it adopted Persian grammar also. But this does not mean that Persian is the mother of Urdu. Actually it is a mixture of different local and foreign languages, and a result of direct contact between Muslims coming from foreign countries and the Indian people, so that Urdu can be regarded as a branch of Hindi Bhasha, which continued to be spoken in several parts of Meerut and Delhi for centuries and has been mentioned by Ram Babu Saxena, as the 'Hindi of the West' (Maghrabi Hindi). He also looks upon it as the mother of Urdu.<sup>2</sup>

In the fourteenth century A.D. Urdu began to assume the role of literary language. A prominent poet of Muslim India, Amir Khusro (d. 1325 A.D.) was the first poet of North India who used Urdu words and sentences in his poems. He also composed Ghazals in which the first line of each couplet was in Persian and the second one in Urdu. During this period

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1. Ibid., p. 1435

2. Ram Babu Saxena, History of Urdu Literature. Urdu tr. by Mirza Muhammad Asfari (Delhi, 1966), p. 21.

the writers of South India wrote Urdu works of prose and poetry. This early Urdu literature which was produced in Deccan was mainly on sufism. Murraaj -al- Ashiqeen written in 1398 A.D. by Syed Muhammad Qasim Daras is the most outstanding literary work in early Urdu.<sup>1</sup>

Thus this simple eloquent and literary language advanced in India gradually and became popular among the people belonging to different strata of society and was not confined to any particular group or area.

When one compares the history of the rise and downfall of the Muslim rule in India and the history of the origin and development of Urdu literature, one finds that there is an obvious contradiction between the two. With the downfall of the Muslims, Urdu advanced. Hence one finds that after the final decline of Muslims Urdu advanced under the patronage of the British. In this context one cannot forget the service rendered by Fort William College which was established by the East India Company and its chief administrator, John Gilchrist. Now, after a long period of development Urdu has attained a place of honour among the advanced languages of India. It has

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1. Abdul Majid Salik, op.cit., p. 539.

produced eminent poets like Mir, Dard, Ghalib, Iqbal etc. and prominent prose writers and orators, like Sarshar, Sir Syed Ahmad Khan, Molvi Abd-ul-Haq, Maulana Abul Kalam Azad, Maulana Muhammad Ali Jauhar, Syed Sulayman Nadwi etc.

There is a strong relationship between Urdu and Islamic sciences because the mystics were the first who mostly used Urdu to propagate Islamic teachings. Muslim scholars produced Islamic literature in Urdu from the very beginning. Thus, there is no Islamic subject on which one does not find works in Urdu literature.

Hadith literature in Urdu can be divided into two categories, i.e. (1) Translations and (2) Original works. The first category consists of all the books translated from Arabic into Urdu relating to the science of Hadith and the second category consists of those books which have been written on different aspects of Hadith literature. The list of those who have produced works on Hadith in Urdu is quite long and it is not possible to make a detailed examination of the services of all these. The following pages contain a bio-bibliographical survey of translators and their translations, as well as that of original authors and their works on Hadith.

### **Khurram Ali Bilhauri:**

Khurram Ali Bilhauri was born in Mohallah Faiyyas of the town, Bilhaur in Kanpur District. His biographers have not mentioned his date of birth.<sup>1</sup> The author of ~~Mushat~~ Mushat-al-Khawarizmi says that, after getting his primary education in Bilhaur, Maulana Khurram Ali travelled to attain knowledge.<sup>2</sup> But he does not mention the place where Bilhauri went. However, Abd-al-Haleem Chishti writes that he went to Lucknow which was a centre of learning and arts at that time. There he read elementary books from his teachers and obtained the knowledge of rational and traditional science from Mirza Hasan Ali Sagheer and got the certificate of Hadith learning from his school.<sup>3</sup> One of his teachers was Maulana Noor Muhammad Lucknowi who was known as the Sheikh-al-Hadith of his time.<sup>4</sup> After graduating from Lucknow he went to Delhi where he was taught by Shah Abd-al-Aziz,<sup>5</sup> and got a certificate of Hadith learning from his school also. .... Thus he learned

1. Cf. Abdul Hai, ~~Mushat~~ Mushat-al-Khawarizmi, Vol.7, p. 158, also Reisman Ali Op.cit, p. 178, Muhammad Abdul Halim Chishti "Maulana Khurram Ali Bilhauri aur Uski Khidmat ka Tafaili Jaina". Ma'arif(Amargarh), vol.79, No.5, p. 325 (May, 1957), Abu Yahya Isam Khan Naushaharvi Tarajim ulam-e-Ah-e-Hadith Hind (Jayyed Sarqi Press, Delhi, 1356 A.H.), Vol.I, p. 509.
2. Abdul Hai Mushat, Vol.7, p. 158.
3. Abdul Halim Chishti, "Khurram Ali Bilhauri aur uski Khidmat ka Tafaili Jaina", p. 325.
4. Ibid, p. 326
5. Syed Sulayman Nadwi, ~~Mushat~~ Mushat, p. 51.

Hadith from three great traditionists of the time. After finishing his education he started teaching in a town named Assiwan in Unnao District.

He was a disciple of Maulana Syed Ahmad Shaheed and had very cordial relations with Shah Ismail Shaheed. He was greatly impressed by both these saintly personages. He tried to refute the innovations and to revive the Sunnah in the style of these two venerable men, and he wrote Naghat-e-Muslimeen with this end in view. He spent most of his life in propagating, preaching, reforming and compiling of books. He died in Assiwan in 1856 A.D. and was buried there.<sup>1</sup>

After going through his books one can see that he was a scholar of several subjects, as well as a good translator. His important works are:

Naghat-e-Muslimeen, Tohfat-ul-Akhbar, translation of Mashariful-Akbar, Ghayat-ul-Awtaar translation of Dur-ul-Nakhtar, Tarjuma Shahadatain Aada-e-el-Haramain.<sup>2</sup>

The following is a survey of the contribution of Maulana Bilhauri as an Urdu translator and interpreter.

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1. For details see Abdul Hai Nuzhat, vol.7, p. 158, Rehman Ali Taskirah, p178, Abu Yahya Imam Khan Naushaharwi op.cit. p. 509.
  2. For further detail see Abdul Halim Chishti op.cit. p.324 ff.

(1) Tarjama Shahadat <sup>ali</sup> al-Sirr -al- Shahadat is a compilation by Shah al-Azeez Dehelavi of traditions relating to the martyrdom of Hasan and Husain. Its translation with the text was published by Matba-e-Mustafai, Lucknow in 1941 A.D.<sup>2</sup> Abdul-Haleem Chishti mentions a manuscript which he saw in the library of Anjuman-e-Taraqqi-e-Urdu, Karachi, but says that it contains the translation only without the text, Maulana Khurram Ali Bibhauri translated this book into Urdu at the request of Nawab Zul-Fiqar Ali, Rais Banda.<sup>3</sup> The language of this translation is simple and its distinctive feature is that the translation of verses is in verse <sup>while</sup> form that of prose portions in prose.<sup>4</sup> The translation is inter linear and literal.

(a) Tohfah-al-Akhyar:- This is the Urdu translation with explanatory comments, of the famous work Mashariq-al-Anwar, by Imam Hasan Al-Saghani. Mashariq-al-Anwar is regarded as the most important and popular work on Hadith in India, while Tohfah-al-Akhyar is considered to be its first

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1. As the above mentioned books could not be found this information is being given with reference to Abdul Halim Chishti, op.cit., p. 65.

2. Ibid., p. 63.

3. Ibid.

4. Cf. Ibid. p. 65.



and the best Urdu translation.<sup>1</sup> This translation was completed in 1833<sup>2</sup> and published in 1836 from Matba Muhammadi, Lucknow. This translation is so popular that it has been published from about twenty different presses.<sup>3</sup> Among these, the editions published by Matba Muhammadi, Bombay, Matba -e- Nizami, Kanpur, and Noor Muhammad Aschh-al-Matabe, Karachi are available.

In 1846, Abd-al-Malik b. Muhammad Sadiq published it at Matba-e-Muhammadi, Bombay. This edition comprises 1464 pages, with a corrigendum of 12 pages in the end. Vowel points are also marked on the text.

Another edition of Tohfah al-Akhbar, Tarjama Musharraf al-Akbar, with Tabairat al-Akbar fi Takhreeji al-A'athar, was published from Matba-e-Nizami, Kanpur on full-escape size paper with an index of Tabairat al-Akbar. This translation with corrigendum consists of 525 pages. The text is marked with vowel points.

In 1955, Noor Muhammad Press, Karachi, published it in a modern style which has been edited by Abd-al-Maleem

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1. Syed Maibooob Risvi, "Urdu men Tarajim -e- Hadith" Burhan (Delhi), Vol. 9, No.4, p. 285.
  2. Abdul Halim Chishti, op.cit., , p. 443.
  3. See for detail Ibid., pp. 450 ff.

Chishti according to the order of Islamic law. It consists of 744 pages, of medium size paper in two columns, one containing the translation, and the other giving the text. The text is marked with vowel points.

Though there are a large number of translations of Hadith literature, but this translation has a distinctive status among them, and is regarded <sup>as</sup> the greatest work on the subject by Maulana Khurram Ali Bilhauri.

Actually the importance and the popularity of this translation are due equally to the excellence of Masharig and the skill of the translator. The distinct features of this translation are as follows:

(1) First of all, the translator describes the importances of Hadith and discusses the neglect of Hadith in India, and states the reasons for selecting the Masharig al-Awwal for translation.<sup>1</sup> In his preface he describes the categories of Hadith in brief with definitions, and a biographical note on Bukhari and Muslim. Thereafter he

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1. Cf. Imam Hasan al-Saghani Masharig al-Awwal (Urdu tr.) tr. by Khurram Ali Bilhauri ed. Abdul Halim Chishti (Noor Muhammad Asghar al-Matab, Karachi, 1955), p. 4.

narrates the biography of Imam Saghani, mentioning his compilations. In the end he describes the special features of his translation.

(2) Imam Saghani had omitted the mention of the chain of narrator, except that of the Sahabi who is the first narrator of a Hadith. In the beginning of every tradition he wrote the symbols خ (khā) for Bukhari and م (mīm) for Muslim. He had also omitted the wordings "بَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ". However the translator has written the full names of Bukhari and Muslim and "بَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ".

(3) Taking into consideration of the standards of the understanding of the common people, the translator has avoided the difficult issues and the translation is idiomatic rather than literal.

(4) He has also not translated the Khutba (introduction) of the original, but has only summarized it.

(5) The translation includes brief but comprehensive explanatory notes throwing light on the four schools of Sunni thought and Shi'ites and other sects without any bias. These notes are based on Ihya -al- uloom -al- nin by al-Ghazali,

Jam' -al- Usool by Ibn -al- Atheer Al- Juzari, Shayq al-Qasr by Shah Rafi al-Din, Sharah al-Bukhari by Jalal-al-Din Abd-al Rahman al-Suyooti, Sharah Safer-al-Sadat by Abd -al-Haq Dehlavi Shara' Mani al-Athar, by Imam Abu-Jafar Al-Tahavi and Al-Mashshaq by Gaozooni etc. Maulana Bilhauri has used these sources very well with great care and at proper places.

(6) At the end of the preface there is a poem by the translator on the importance of Hadith, and at the end of the translation there is another poem praying for the popular acceptance of the work.

(7) The language of the translation is simple though the arrangement and structuring of sentences is old-fashioned. This translation by Maulana Bilhauri gained immense popularity.

#### Nawab Qutub al Din Khan (1804-1872 A.D.)

Nawab Qutub-al-Din Khan was born in 1804 A.D. He was a famous scholar jurist and mystic of his time. He received the Hadith and Fiqh education from Sheikh Ishaq b. Afzal Al-Umari Dehelavi who was a descendant of Sheikh Abd -al- Azeez.<sup>1</sup> He also benefited from the scholars of Haramain. His father, Nawab Mohi-al-Din, was a <sup>land lord</sup> of Delhi and was attached

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1. Cf. Abdul Hai, Nuzhat, Vol. 7, p. 287.

to the court of Bahadur Shah. Nawab Qutub -al- Din Khan died in 1872-73 at Mecca.

Works: He compiled a number of books, such as Jama-al-Tafa'eer, Mashar-e-Jameel Majma -al- Khair, Jame -al- Hamaat, Khulasa Jama al-sagheer, Hadi al-Hazireen, Fish-e-Sultan, Ma'adan -al- Sawahar, Maseefa Munoonah, Tohfah-al-Zaujain, Tarweer -al- Haq, Tauhuur al-Haq, Tohfah -al- Arab-wa-al-Ajam, Akham-al-aidain, Risala Manasik -e- Gulzar -e- Jannat, Tanbeeh-al-Nisa, Haqueeqat -al- Inan, Makad -al- Maad, Tazkirat -al- Siyan etc. He has translated the following books on Hadith.

1. Mamhar-e-Haq, Tarjama -wa- Sharah Mishkat-al-Masabih<sup>2</sup>

This is a most authentic translation with explanations of Mishkat. Shah Muhammad Ishaq was the first to translate Mishkat into Urdu, and at his suggestion Maulana Qutubuddin turned it into a work of explanation with the help of Mirquat-Ash'at al-Lammat and Ma'ashia Syed Jamal -al- Din. He also cited the Fawa'id of Shah sahab here and there. The language and style of this work are traditional. The book has been published in four volumes. It is very popular and is easily available. Its first edition was published in 1850.

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1. Mishkat al-Masabih by Sheikh Wali al-Din Abu-Abd Allah Muhammad b. Abd Allah Al-Khatteb al-Baghdadi.

Its latest edition has been published from Matha-e-Majeedi, Kanpur, with excellent calligraphy on fine paper.<sup>1</sup>

2. Zafar Jaleel Tarjama Hish-e-Haseen

Allama Juzri had compiled the prayers attributed to the Holy Prophet in his book Hish-e-Haseen, based on Sahih traditions. Zafar Jaleel is its Urdu translation, several editions of which have been published.<sup>2</sup>

3. Khulq-e-Azeem

This is a booklet containing 64 pages on the traditions relating to the etiquette and manners of the Prophet. This is a very old work and its language is also quite old. Therefore Maulana Qamar al-Zaman made it more useful by simplifying it and making some additions to it. This new edition was published from Kareemi Press, Allahabad in 1881. Though it is only a translation, in certain cases the original text has also been given with vowel points and brief explanations.

Sakhawat Ali Jaunpuri (1811-1857 A.D.)

Molw<sup>i</sup> Sakhawat Ali was born in 1811 A.D. at Mandiya, District Jaunpur. He belonged to the Faruqi family,<sup>3</sup> which

1. Cf. Syed Rehboob Rizvi, "Urdu men Tarajim-e-Hadith" pp.293-4.

2. Ibid

3. Cf. Rehman Ali op.cit. p. 207, also Abu Yahya Imam Khan Naushaharwi, op.cit. pp. 370-71.

was a prominent family of intellectuals. His father, Maulana Riyat Ali, and his grandfather, Durvesh Ali, were among the distinguished ulama of the time. He received his early education from Molvi Qudrat Ali Rudaulwi, and then obtained the rational and traditional education from Molvi Ahmadullah, a disciple of Shah Ishaq Dehelavi. He received a certificate of Hadith learning from Maulana Abd -al- Hai and Maulana Ismail Shahed Dehelavi; he was also a disciple of Syed Ahmad Shah Wali Barelvi.

After completing his education, Molvi Sakawat Ali started teaching and kept himself busy in this work during his entire life. He established Madarsa -e- Rabbania Qurania in Shahi Jama Masjid, Jaunpur. He also served as a teacher in Banda at the time of Nawab Zulfiqar Ali Khan.<sup>1</sup> He spent his last days in Mecca where he passed away on the 6th of Shawwal 1274 A.H. (1858 A.D.)<sup>2</sup>.

Maulana Karamat Ali Jaunpuri, Molvi Rajab Ali Jaunpuri, Molvi Muhammad Sharif Jaunpuri, Mulla Ghulam Muhammad Jagdishpuri, Molvi Sheikh Muhammad Machhli Shabri are his notable disciples.

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1. Rehman Ali *op.cit.* p. 207, also Abu Yahya Imam Khan Naushaharwi, *op.cit.* pp.370-71.

2. See for further details Ibid, also Abdul Hai Nuzhat, Vol. 7, pp. 197-3.

Compilations: Though he spent his entire life in teaching, he also compiled a few important books on Islamic sciences, such as Al-Qusweem fi Ahadith al-Nabi-al-Kareem, Risala Taqwa, Radd-e-Bida'at, Risala Aslam dar Ilm-e-Mantiq, Aqwaid Nama-e-Urdu, Risala Mahimmat-e-Kufr, Risala Asrar dar 'Aqr, Risala Ara-e-Nek dar Munasrah-e-Shia, Risala Irfan-al-August dar August-e-Namaz-e-Panjgana, are mentionable.

#### Al-Qusweem fi Ahadith al-Nabi-al-Kareem

This book on Hadith has been written by Sakhawat Ali in the style of Mishkat. He also translated it into Urdu, and this translation of his was published in 1856 from Matba-e-Siddiqui, Jaunpur.<sup>1</sup>

#### Nawab Siddique Hasan Khan (1832-1890)

Abu Tayyab Syed Siddique Hasan Khan b. Aulad Hasan Khan known as Ameerul Mulk Walajah Nawab Siddique Hasan Khan of Bhopal, who belonged to a prominent Syed Musaini family, was born on Sunday 14, October 1832 in his maternal grand-father's home in Bens Bareilly<sup>2</sup> (near Kanpur). He was

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1. This information about the above mentioned book is based on Burhan (Delhi) Vol. 9, No.4, pp. 299-300 as the present researcher could not gain access to it.
  2. Siddique Hasan Khan fi Zikr al-Sahab-al-Sitta cited by Syed Ali Hasan Khan Maathir-e-Siddiqui (Nawal Kishor, Lucknow, 1912), Vol. II, p.1



deprived of his father when he was five years old and his mother took the responsibility of bringing him up. She was an intelligent and devout lady. He received his primary education under the guidance of his mother. He was taught the fundamentals of Islam like roza, namas and recitation of the holy Quran from the Imam of the mosque and was taught a few primary books by his elder brother, Syed Ahmad Hasan. Then a friend of his father, Syed Ahmad <sup>Khan</sup> Farrukhabadi, took him to Farrukhabad where he learned Arabic grammar. There he met another friend of his father, Molvi Mardan Ali, a disciple of whose took him to Kanpur where he met scholars, mystics and poets and benefited from them.<sup>1</sup> In 1852, he left for Delhi with a friend of his father, Qazi Kalloo, and there he received his higher education from Mufit Sadr al-Din Khan. Delhi was a centre of Islamic sciences and literature in those days. During his two year stay there he acquired all the customary Islamic learning.

After completing his education, he took up service in Bhopal state in 1855, but after some time, due to some reasons he was dismissed from service. In 1858 he joined service in Tonk, but resigned his job there in 1859 and

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1. The Nawab, al-Radd al-Khassib, p. 162, cited by Saeed Wllah Life and works of Nawab Siddique Hasan Khan (Ashraf Press, Lahore, 1973), p. 34.

rejoined the service of Bhopal state, and was gradually promoted to high ranking posts in the state. In 1871, he married the Begum of Bhopal, Nawab Shahjahan Begum and attained a distinguished position in the state as the consort of the ruler of Bhopal, and served the state most faithfully. He passed away in 1895 in Bhopal and was buried there.<sup>1</sup> The Nawab was a prominent scholar and a great patron of learning. Under his patronage, Bhopal became a centre of the study of Islamic sciences. He got together a group of Ulama who rendered great service to religion and learning.

He tried his best to revive the sunnah and to refute innovations, and for this purpose he played a prominent role in the publication and advancement of Hadith learning. He arranged for the transmission of Hadith literature into Urdu to introduce it to the Urdu knowing people. He appointed Allama Maheed -al-Zaman and Badi-al-Zaman for the purpose and got Sahih Sittah translated into Urdu. Moreover, he published rare books on the Tafseer and the traditions. In 1868, when he travelled to perform his pilgrimage to Mecca, he copied ancient manuscripts of Hadith in Hijaz and brought these to India. Among the books published by the Nawab

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1. For further details of his life, see Syed Hasan Khan, *op.cit.* (in four volumes) also Saeed Allah, *op.cit.* Razia Hamid, *op.cit.* (Syed Hasan Khan, Bhopal, 1983).

Sharah Sahih Bukhari, Nail al Autar, Tafseer Ibn- Kathir are and notable. He himself wrote a number of books on Fiqh, Hadith, Tafseer and other Islamic sciences in Arabic, Persian and Urdu. His son, Syed Ali Hasan Khan has given a list of 222 of his works in Ma'athir -e- Siddiq.<sup>1</sup> His notable compilation on the learning of Hadith are as follows:

- (1) Aun-al-Bari fi Hall-e-Adillat-al-Bukhari (2) Al-Seraj al-Mahhaj fi Sharah Al-Muslim (3) Fath al Uloom Sharah Buloogh al-Maram (4) Nail al Abrar ..... Sharh-Mantagum al Akhbar
- (5) Arbacona Hadithan fi Fadail al Hajj wa al Umrah (6) Al-Hira al Maknoon min Lafz al-Masoom al-Mamnoon, (7) fi Zikr-al-Sahab al-Sittah (8) Al-Rahmat -al-Mubdat Ila Man Yureedu Ziyadat al-ilm-ala Ahadith al Mishkat (9) Al-Idrak Be Takhreej Ahadith-e-Radd al-Ishtarak. (10) Buloogh al-Suwal min Aqdiyat al-Rasool.
- (11) Mahhaj al-Musool, Ila Istilah -e- Ahadith-e-Rasool (Persian)
- (12) Nail-al-Amani Be-Sharah \* Mukhtasar -al- Shaukani .....
- (13) Arbacona Hadithan Mutawatirah (14) Takhreej al-Masaya Min Jaraya al-Zawaya (15) Nail al-Abrar bi al-ilm al-Mathur Min al-Adiyat wa al-Azkar.

All the above-mentioned books are in Arabic except one for which is in Persian. His Urdu compilation are as follows:

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1. Cf. Syed Ali Hasan Khan, Op.cit., Vol. IV, pp.1 ff.

(1) Taufeeq al-Bari le-Tarjamat al-Adab-al-Mufred le Al-Bukhari: Al Adab al-Mufred is a compilation by Imam Bukhari containing many traditions on the elegant manners and the good conduct of the Prophet. This translation of Al-Adab-al-Mufred, by Nawab Siddiq Hasan was published from Mufeed-e-Aam Agra Press in 1888 A.D. It consists of 319 pages. The book contain only the translation and not the original text. The chain of narrators has also been omitted to keep a count of the number of traditions every Hadith in every chapter tradition is preceded by a number. Translation is accompanied by explanatory notes also. If there is a tradition which is unanimously accepted by the traditionists, this fact has been indicated. It also contains repeated traditions as well as those between which there are minor verbal differences conveying the same sense and traditions with the same content which have been narrated by different chains of narrators. The language of the translation is archaic but simple, as was the vogue at the time.

Makkarim -e- Akhlag: This is the Urdu translation of Riyad al-Saleheen,<sup>1</sup> consisting of 268 pages published from Matba-e-Shahjehani, Bhopal in 1886. The original text is not given

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1. Riyad al-Saleheen is a collection of selected traditions from Sahihain (two authentic books). Sunan -e- Agha'in and other authentic traditions by Mohi al-Din b. Abi Zakariya b. Sharaf al-Novavi (d. 676 A.H.)

but the Quranic verses which are cited in the original book have been repeated. The Asaneed are omitted. The traditions have been arranged according to the order of the original text. Translation of the traditions are followed by explanatory notes.

The language and style of writing of the work are old.

Ain-al-Yaqin is the Urdu translation of Imam Ghazali's Arba'in which was published by the Matba-i-Mustafai, Delhi, in 1856. It has 276 pages. In this book the original text is followed by its Urdu translation. The original text does not have vowel points. Explanatory notes have been added wherever needed. The translation is literal and the language is archaic. In the beginning of the book there is a short account of the life of Imam Ghazali, the need for the translation of the work as well its distinctive features.

(4) Taqwiyat al-I'qan Be-Sharah Halawat al-Iman

This booklet of 74 pages was published from Matba-e-Mufeed-e-Aam Agra in 1884 A.D. It is the explanation of a tradition narrated in 'Kitab-al-Iman' of al-Mishkawat which has been cited in 'Bab-al-Hubb fi Allah' or Targheeb - Tarheeb by

**Hadith 1.** The tradition is as follows:

عن أنس بن مالك رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ثلاث من كن فيه وجد حلاوة الإيمان أن يكون الله ورسوله أحب إليه مما سواهما وأن يحب المرء لا يحبه إلا لله وأن يكره أن يعود في الكفر بعد أن ألقاه الله فأكمله  
 ان رسول الله صلى الله عليه وسلم (متفق عليه)

"It is reported on the authority of Anas that the Prophet of Allah (may peace and blessings be upon him) said: There are three qualities for which any one who is characterised by them will relish the sweetness of faith: he to whom Allah and his messenger are dearer than all else; he who loves a man for Allah's sake alone; and he who has a great an abhorrence of returning to unbelief after Allah has rescued him from it as he has of being cast into Hell."

The three above-mentioned qualities have been explained in this booklet one by one. Though the language of this booklet is also old, it is better than that of his books.

Besides the above-mentioned books there are so many other works on Hadith written by Nawab Siddiq Hasan in Urdu which are not available but which have been mentioned in Maathir-e-Siddiqi by Syed Muhammad Ali Hasan Khan; they are as follows:

Bughyat-al-Qari fi Thalathiyat-al-Bukhari, published in Lucknow  
Tameemat -al- Sabi fi Tarjamat al-Arba'in min Ahadith al-Nabi,  
 published from Bhopal, Jame al-Saadat Tarjama Munabbihat Ibn  
Hajar , Khair al-Qureen Tarjama Arabs'een , Sa'at  
al-Majal Ila ma Yahillu An-al-Arzaq wa al Usool (Science of  
 Hadith) published in Bhopal. Ghanyat al-Qari fi Tarjama Thale-  
thiyat al-Bukhari, published in Lahore, Fath al Faghees Bi  
Fiqh al-Hadith published in Bhopal Kashf al-Kurba An-Ahl al-  
Ghurba, published in Agra.<sup>1</sup>

#### Allama Wahed al-Zaman (1850-1920)

Allama Wahid al-Zaman who belonged to a family of eminent scholars was born in 1850 A.D. at Kanpur. He belonged to a Faruqi family and his geneology connected him with Mujaddid Alf Thani.<sup>2</sup> It is said that his fore-fathers had migrated from Afghanistan and had settled in Multan. His family produced many scholars among whom Maulana Ahmad of Multan, Maulana Noor Muhammad and Allama's father, Masih al-Zaman, were prominent scholars of their time. Allama's early

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1. Cf. Maathir-e-Siddiqi, Vol. IV, pp. 3,5,7,11,14 & 16.

2. Wahed al-Zaman, Tazkirat al-Wahed (atubigraphy) (Hyderabad, 1919), p. 5

education was imparted by his elder brother, Badi al-Zaman and it consisted of the Quran and its Urdu translation and other Arabic and Persian books. After this he studied religious and rational sciences, in the Madarsa Faiz-e-A'm Kanpur, and other prominent institutions of learning in the circle of famous scholars. Within ~~seven~~ years, at the age of only fifteen or sixteen, he had acquired the knowledge of all the contemporary sciences.<sup>1</sup>

Among his famous teachers were Mufti Muhammad Inayat, Muhammad Satawat Allah of Kanpur, Muhammad Adil of Kanpur, Syed Husain Shah of Bukhara, Muhammad Lutfullah of Aligarh, Muhammad Dashiuddin of Kannauj, Maulana Niaz Ahmad of Bukhara, Maulana Abd-al-Hai Firangi Mahali, Abd-al-Azeez Muhaddith of Lucknow, and Abd al- Haq.<sup>2</sup>

He was in government service and this proved to be the greatest hindrance to his academic and teaching work. But still, whenever he had time, he utilized it in studying and teaching. Thus he was able to teach a number of people.

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1. Muhammad Idris Nigami, Taseeb-ul-Dhwan Be Zikr Ulama al-Zaman Mulaqqab Ba Tazkirah Ulama -e- Hal (Nawal Kishor, Lucknow, 1897), p.97.
  2. For details see Abdul Haleem Chishti, Hayat -e- Waheed al Zaman (Noor Muhammad Asch -al- Matabe, Karachi, 1957) pp.17 ff.



There is mention of some of his pupils in his autobiography, Tasakirat-al-Waheed. Amongst his pupils, Molvi Mahdi Hasan deserves special mention. Apart from him, Abd-al-Hafes<sup>2</sup> of Hyderabad, Hafiz Lutf Ullah, Mir Aszal Husain, Mirza Muhammad Hasan of Lucknow and Molvi Anwar Ullah Khan was also his pupils.

He passed away on Saturday, May 15, 1920 A.D. in Vigarabad and was buried there.<sup>1</sup>

Maulana Waheed al-Zaman was educated in all the contemporary sciences and had made a deep study of different subjects, especially Hadith. His special attachment to the science of Hadith is evident from his works in this field. He had studied the science of Hadith under many famous and eminent traditionists of the time both at home and abroad. Mian Nazzeer Husain, a traditionist of Delhi, Sheikh Husain b. Mohsin Ansari of Yemen, Muhammad Bashir al-Din of Kannauj, Hafiz Abdul Ameer, a traditionist of Lucknow, Maulana Fazal al-Rahman of Ganj Moradabad, Sheikh Badr-al-Din of Medina were some of the teachers from whom he had gained the knowledge of Hadith. He was given the certificates of Hadith by Mian Nazir Husain and Sheikh Ahmad b. Isa b. Ibrahim al-Sharaqi

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1. For a detailed study of Allama Waheed al-Zaman see, Abdul Haleem Chishti, Hayat-e-Waheed al-Zaman, also his autobiography Tasakirat al Waheed.

al-Hanbali Sheikh Hussein b. Mohsin Ansari of Yemen and Maulana Badr-al-Din of Medina.<sup>1</sup>

Amongst the Indian traditionists of the later period Waheed al-Zaman holds a distinct position. He acquired great fame in this field by translating the six authentic books of Hadith (Sahah Sittah) into Urdu. In addition, he also compiled a comprehensive dictionary of Hadith in Urdu, entitled Lugh'at -e- Waheed al-Zaman.

It was during the period of his education and training that his father directed his attention towards developing his ability at translation. During his childhood, while he was studying Sharah-al-Maqaya, he was directed by his father to translate his every day lessons into Urdu. So, when he had finished Sharah -al- Maqaya its Urdu translation was also completed. Thus he became an expert and stylist translator and with the passage of time he developed his skill of translation and was able to translate many important books into Urdu without having to refer to any dictionary. As he himself writes, "I had developed a fondness for translation from my childhood and I could translate many books, and now I don't feel any difficulty or need to refer to any dictionary in

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1. Cf. Waheed al-Zaman, Op.Cit. pp. 9-11 also Abdul Haleem Chishti, Hayat-e-Waheed al-Zaman, p.23.

translating from Arabic.<sup>1</sup> Appreciating his contribution, Abdul Haleem Chishti writes: No doubt he alone did so much translation work into Urdu that no other person could do. perhaps in other languages too no single person could have translated so many important books. Besides, he has left behind some works of his own in addition to commentaries of some other books. We are amazed when we see the number of his translations in addition to his own works in spite of his manifold preoccupations.<sup>2</sup>

This follows an account of some of his important translations.

(1) Kashf-al-Mughatta An-Kitab-al-Mu'atta

This is an Urdu translation with explanatory notes - of Mu'atta Imam Malik, which is the first translation done by Waheed Al-Zaman. It consists of 620 pages and was published from Matba-e-Murtazvi, Delhi in 1878. In the beginning the translator describes the motive for the translation and some of its features. He also mentions his Sanad, after giving a brief biography of IMAM Malik. The text is not marked with vowel points. He has also omitted the chain of

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1. Abdul Haleem Chishti, Hayat Waheed al-Zaman, p. 115.

2. Ibid.

narrators ( روايات ). The explanatory notes are given where necessary by denoting ( ت ) fa for translator, and fa m'in ( م ) for notes from other source such as Zaynabi, Munaffa, Muhalla, Muntaz, Tarwaq-al-Jawalik, Hail-al-Akbar etc. some of the distinguished features of this translation are:

- 1) The translation is idiomatic rather than literal. Where idiomatic translation was found difficult free translation was given along with the literal one.
- 2) He discusses the Rijal-e-Sanad and arguments of the Hanafi school of thought.
- 3) He also explains the terms of the Fiqh, with the elucidation of places and happenings mentioned in Hadith.
- 4) If there was any thing contradictory in the edition of Sahah Sittah, published in India which was being used for translation, it has been classified.

## 2) Tas'heel-ul-Qari:

This is an Urdu translation of Sahih-ul-Bukhari along with the translation of the most important commentaries of Bukhari, i.e. Fatha-ul-Bari wa Irshad-ul-Qari Qastalani Ma Hail-al-Akbar, Sahih Muntaz-al-Akbar. Thus, the book also contains a commentary by Al-Bukhari, of a very high standard. But he could not complete it and out of the translation of and commentary on 30 paras, he could finish only four paras.

All these four parts were published from Matba-e-Siddiqi, Lahore, the first part being published in 1899 A.D.

This translation is different from his other translations. Some of its distinctive features are as follows:

- 1) He has translated both the text of the traditions and the Sanad.
- 2) Besides the Fath al-Bari wa Irshad al-Sari he has also referred to other commentaries and books for explanatory notes.
- 3) To elucidate the issues of Fiqh, to refers to the comments of Nail-al-Awtar of Shaukani.
- 4) The translation of every chapter is followed by the related traditions which have been mentioned in other authentic books of tradition but which had been excluded due to their not being upto the standard set by him.
- 5) The language of this translation is simpler and more intelligible than that of his other translations.

(3) Ta' seer al- Bari:

Ta' seer al-Bari is also an Urdu translation of Sahih

al-Bukhari according to the parts of the Quran. (4) Al-Mu'allim-le-Tarjamat-e-Sahih Muslim, a translation with explanatory comments of Sahih al-Muslim in 6 volumes, published from Matba Siddiqi, Lahore in 1888 A.D. (5) Al-Huda al-Muhamood -le- Tarjamat-e-Sunan Abi-Daud, published from Matba-e-Siddiqi, Lahore, in 1883, (2 volumes) (6) Rauz-al-Ruba, a translation of Sunan al-Muttafa by Imam Nisai, published in two volumes from Matba-e-Siddiqi, Lahore, in 1885. (7) Raf-al-Ujaia, an Urdu translation of Sunan. Ibn Majah, published in 3 volumes from Matba -e- Siddiqi, Lahore in 1892 and (8) Maheed al-Lughat, a comprehensive Urdu dictionary of Hadith, in 28 volumes published from various presses with different titles. Matba-Fais-e-A'am, Bangalore published it under the title of Agrar-al-Lughat while Noor Muhammad Asih al-Matabe published it under the title of Lughat al-Hadith in 1956. No doubt this is an important and memorable work done by Allama Maheed al-Zaman.

#### Sheikh al-Hind Maulana Mahmood Hasan (1851-1921)

Maulana Mahmood Hasan who is known as Sheikh al-Hind was born at Bareilly in 1851. He received his early education from his uncle Maulana Mahtab Ali who was a well known scholar of his time. While he was reading Qudoori and Sharah Tahzeeb, Darul Uloom, Deoband was established, and he joined

it as the first student admitted to this institution.<sup>1</sup> After completing the course prescribed there, he learned Hadith from Maulana Qasim Nanotvi, and also from his father. In 1873, he was granted the Turban of Honour by Maulana Qasim Nanotvi. He is considered to be among the eminent students of Maulana Qasim.

After graduating, he was appointed as a teacher of Darul Uloom in 1874 and in 1890, he was promoted to the post of Head Teacher. In 1877, he went on a pilgrimage of Hajj with Maulana Qasim Nanotvi, Maulana Rasheed Ahmad Gangohi, Maulana Muhammad Yaqub Nanotvi and Maulana Muhammad Nazhar Nanotvi. He took the oath of allegiance to Haji Imdadullah Muhajir Meccī, in Mecca.

His method of teaching was so popular that the number of his students increased from 200 to 600. About 860 students learned Hadith from him.<sup>2</sup> Among his students, Maulana Anwar Shah Kashmiri, Maulana Obaidullah Sindhi, Maulana Hussain Ahmad Madani, Maulana Mansoor Ansari, Maulana Mufti Kifayatullah Dehlevi, Maulana Shabbir Ahmad Usmani, Maulana Syed

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1. Syed Mehboob Rizvi, Sharikh, Vol. II, p. 179.

2. Ibid., p. 180.

Ashghar Husain Deobandi, Maulana Syed Fakhruddin Ahmad and Maulana Syed Manzoor Ahsan Geelani are notable.

Sheikh al-Hind Maulana Mahmood Hasan is not known only as a scholar and a teacher, he is counted among the first freedom fighters. He initiated a revolutionary movement when the Indian National Congress was demanding only a few rights. The most important aim of his revolutionary movement was to overthrow the British rule. He made a plan to achieve his goal, and got in touch with people in different parts of the Islamic world. He sent his disciple Maulana Qbaidullah Sindhi to Kabul on an important mission and appointed Mansoor Ansari and Maulana Muhammed Mian to persuade the free tribal people to start a crusade. He himself went on a journey to Hijaz in 1915 A.D. and after meeting the Turkish Governor, Ghalib Pasha and Anwar Pasha, he took important decisions but Sharif Husain, the Governor of Mecca, arrested him with his companions at the instance of the British Officials and handed him over to them. He was kept in detention for one month at Jeddah and then in January 1917, he was taken by ship to Suez and then to Malta. After a detention of three years and three months, he returned to India with his companions in 1920 and joined the Khilafat Movement. He also issued a fatwa (verdict) of non-cooperation against the British



Government. Later he participated in the freedom movement along with the Khilafat Committee and the Jamiat al-Ulama-e-Hind, and the plan of armed revolt for the freedom of the country was given up. One of his most important achievements was to bring the people of Deoband and Aligarh on one platform.<sup>1</sup> After being released, though his health was affected much, he kept himself busy in political activities and scholarly work. Ultimately, he passed away on 30th November, 1920 at Delhi and was buried in Deoband on the next day.

Among his writings Arbon men Tarikh Nigari ka A'ghaz-o-Intica, Tark-e-Jawal'at, Ahsan al-Ura fi Tausseeh-e-Athar al-Ura, Ifada't-e-Mahmood Maqalat-e-Sheikh al-Hind, Izah al-Adillah, Quran Majeed Murtajan Ba-Urdu wa Muhashsha Mak Joo-bat-e-Sheikh al-Hind, are famous.

He also wrote on Hadith literature in Urdu. The following two Urdu books of his own on the subject are worth mentioning.

(1) Al-Lu'ali-al-Fauthurahi: This is a collection of lectures delivered by Sheikh al-Hind on Tirmizi and Abu-Daud which

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1. Ibid., p. 192.

were compiled by one of his student, Maulana Abd-ul-Hafeez Balyavi. Its first edition was published from Anjuman Taraqqi-e-Urdu, Jama Masjid, Delhi in April, 1972. It consists of 191 pages. The style and the language are old, the method of writing is so scholarly that the common people cannot benefit by it.

(2) Al-Abwab-al-Tarajim: This book was written by Sheikh al-Hind, during his detention in Malta. It was published by Maulana Assez Gul Peshawari from Matba Madina Akbar, Bijnor. The year of publication is not mentioned in it. It consists of 72 pages. In this book he discusses the Abwab-e-Tarajim of Bukhari and has proved that, though apparently there are contradictions between the titles of some of the chapters and their contents, if these traditions are studied deeply, it is not difficult to find correlationship between the two. The language of this book is simple, but its style is old.

#### Maulana Ashraf Ali Thanwi (1863-1943)

Maulana Ashraf Ali Thanwi, who belonged to a prominent Farooqui family, was born in 1863. He received his early education in Meerut,<sup>1</sup> where he learned the Quran by heart

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1. Maulana Noor Ahmad: Khulasa Ashraf-al-Swaneh (Azad Press, Deoband, 1959), p. 16.

from Hafiz Husain Ali Dehalavi and read elementary books of Persian. Thereafter he attained the knowledge of Arabic and Persian from Maulana Fateh Muhammad and also learned a few books from his maternal uncle, Wajid Ali Sahib at Thane Bhawan. In 1878 he joined Darul-Uloom, Deoband, and in 1883, he graduated from there at the age of twenty<sup>1</sup>. He learned the articulation and recitation of the Quran at Mecca from Qari Muhammad Abd Ullah Muhajir Meccii.

In 1883, he was appointed as the Principal in Madarsa Fais-e-Aam, Kanpur. Later he served also as Principal in Madarsa Jam al-Uloom. He became famous as a good teacher so that students from distant areas used <sup>to</sup> flock to Kanpur to learn from him. After serving at Kanpur for about 14 years, he resigned and attached himself to Khanqah Imdadia, Thane Bhawan in 1897, where he spent the rest of his life in serving Islam and the cause of scholarship. In 1943 he passed away in Thane Bhawan and was buried there. He was a spiritual successor of Maulana Haji Imdadullah Muhajir Meccii. A large number of people owed allegiance to him. He is known as Hakeem al-Ummat in recognition of his services in the promotion of the religion and religious reforms.

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1. Ibid., p. 17, Syed Mahboob Rizvi mentions the year of his graduating as 1881 in his book Tarikh-e-Darul uloom Deoband, Vol. II, p.51.

As a prolific writer, he is unparalleled among Indian authors. He is said to have written more than three hundred and fifty. Besides, there are more than three hundred sermons which have been published.<sup>1</sup> His contributions to Hadith literature, are as follows:

Jame al-Athar, Tabe al-Athar, Hifa-o-Arabeen, Al-misk al-Zaki, Al-Thawab al-Itfa al-Fitan, Ma'khkhirat al-Zunoon, Al-Idrak al-Tawaguli, Hasegat al-Istirak wa al-Tawaguli, Is'la al-Sunan etc. Though the <sup>last</sup> book of his on Hadith literature <sup>is also</sup> in Arabic, but for the sake of the Urdu knowing people he has given its Urdu translations in the margin here and there. The purpose behind this books is to offer a logical and cogent defence of the Hanafi school of thought in the light of Hadith. In order to do this, traditions have been cited supporting and confirming the tenents of the Hanafi fiqh. This book serves three purposes at the same time. The authenticity of the Hanafi school of thought is established in the light of the traditions. One can learn both the fiqh as well as the traditions. One can find the original source of the beliefs of the Hanafi school of thought. This book has been published in many volumes on medium size paper. The first volume was published from

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1. Syed Mahboob Rizvi, Sharikh, Vol. II, p.52.

Imdad al-Matabe, Thane Bhawan in 1981.<sup>1</sup>

Eukhari Sharif Mau'loomah Rahmat al-Ouddoos

This book is published from Idara Ashraf al-Uloom, Karachi, in 1954, which is an Urdu translation and an authentic explanation of 'one hundred one' traditions of Sahih al-Bukhari. The writer also explains in this book those issues of mysticism and jurisprudence, which are derived from the traditions and he has also removed the different ambiguities and objections relating to Hadith. This booklet is published under the name of Zafar Ahmad Thanwi.<sup>2</sup>

Maulana Abd al-Sami Deobandi (1878-1946 A.D.)

Maulana Abd al-Sami was born in 1878 at Deoband. He received both his primary and higher education from Dar-al-Uloom Deoband and after graduating <sup>from</sup> there in 1900, (3) he started teaching in Fatehgarh (Distt Farrukhabad). Later

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1. Cf. Syed Mahboob Rizvi, "Urdu men Tarajim-e-Hadith", pp. 298-9.
  2. Cf. Qampoos al-Kutub (Urdu), Anjuman Taraqqi-e-Urdu Pakistan (Anjuman Press, Karachi, 1961), Vol. I, p. 233.
  3. Syed Mahboob Rizvi, Tarikh, Vol. II, p. 86.

he joined Madarsa -e-Islamia Roorkee (Distt. Saharanpur), and then he taught in Madarsa-e-Aaliya, Masjid Fatehpuri, Delhi. In 1910 he was appointed as a teacher for lower classes of Dar-ul-Uloom Deoband, where he served very competently for 38 years. He was a popular teacher and an eminent scholar among the Ulama of Deoband. His way of teaching was very popular with his pupils. He could write and speak equally well. He died in 1946 at Deoband.

RAUS ali- Rayahin:

This is his Urdu translation of the Persian compilation entitled Bustan al- Muhaddithin by Shah Abd al- Aziz Muhaddith Dehelavi. This translation was probably published in 1915 for the first time.<sup>1</sup> The edition of the translation available to the present researcher has been published from <sup>S&K</sup> Al-Mataba, Karachi, and there is <sup>no</sup> mention of the year of publication in it. It consists of 226 pages. It has been revised by Bashir Muhammad Dehelavi. The book has an Index of 7 pages in the beginning and a forward by the translator in which he has stated the purpose of the translation and has described its special features. This translation has been published without the original text. Its language is idiomatic simple and chaste. On the whole, it is a good attempt.

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1. Syed Mahboob Rizvi "Urdu men Tarajim -e- Hadith" p. 304, also Tarikh, Vol. II, p. 87.

Maulana Manazir Ahsan Gilani (1892-1953)

Maulana Manazir Ahsan Gilani belonged to Gilan. He was born in 1892 in his maternal grandfather's home at Asthanwan. He received his early education from his uncle Hakeem Syed Abu al-Nasr.<sup>1</sup> To attain higher education he travelled to Tonk in 1906 A.D. where he attained rational knowledge from Maulana Barkat Ahmad.<sup>2</sup> After this, being greatly interested, he joined Dar -al- Uloom Deoband to complete his Hadith education and was admitted to the Hadith course. In 1913, he was awarded the certificate of Hadith learning. He was greatly impressed by Sheikh al-Hind Maulana Mahmood al- Haseen, Amwar Shah Kashmiri and Allama Shabbir Ahmad Uthmani.<sup>3</sup> The period of his student life in Dar al- Uloom Deoband brought about a revolutionary change in his life and diverted his attention from rational knowledge to traditional knowledge.

After graduating, for some time he worked at the sub-editor of Al-Qasim and Al-Rashid. During this period he occupied a prominent position in the learned circles

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1. Syed Mahboob Rizvi Tarikh, Vol. II, p. 118
  2. Ibid., p. 119
  3. Ibid.,

by his research papers and scholarly articles. After this he was appointed in Jamia Osmania, Hyderabad, where he served the cause of learning for 25 years and worked as the Head of the Department of Theology. After retiring from there he returned to Gilan, where he passed away on fifth June 1953 A.D.

Works: Maulana wrote several books and a large number of articles. Among his famous books, Al-Nabi al-Khatim, Al-Din al-Qayyim, Tadwin-e-Hadith, Nizam-e-Talim-o-Tarbiyat, Hasar-e-Pahle are worth mentioning. His last work was Savneh Qasimi.<sup>1</sup>

Tadwin-e-Hadith: This book is a most significant addition to Hadith literature in Urdu. It was written to refute the claims of Ahl-e-Quran, in their own style. It is a detailed history of Hadith scholarship. Though it is a perfect and well-argued reply to all the doubts that have been raised in relation to Hadith, Maulana was not satisfied with it. He was desirous of writing on Asma al-Risal, also. But due to his prolonged illness, this work could not be completed.<sup>2</sup> The above-mentioned book has been published from Idara-e-Majlis-e-Ilmi Karachi. It consists of 487 pages, with an introduction by Syed Sulaiman Nadwi.

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1. Ibid., p. 120

2. Cf. Manasir Ahsan Gilani, Tadwin-e-Hadith (Majlis-e-Ilmi, Karachi, 1956), P.D. (>).



Maulana Gilani himself introduced his valuable work with his preface entitled 'Fatihat al- Kitab'. The language of this book is simple but impressive and scholarly.

Sheikh al- Hadith Maulana Zakariya (1897-1982)

Maulana Muhammad Zakariya b. Yahya b. Shah Ismail was born at Kandhia, Distt. Muzaffar Nagar, in 1897 A.D.<sup>1</sup>

He received his early education under the supervision of his father, and learned the Quran, Bihishti Zaver and elementary Persian from Maulana Muhammad Ilyas. He started learning the Quran by heart when he was seven years old and soon committed the whole of it to memory. In 1910 he joined Masahir-al-Uloom, Saharanpur<sup>2</sup>, and after completing other educational courses in 19<sup>14</sup>, he started gaining the knowledge of Hadith.<sup>3</sup> Among his teachers Maulana Zafar Ahmad Usmani, Maulana Abd-al-Latif, Maulana Abd -al- Waheed Sambhali are especially mentionable. He obtained the knowledge of Hadith from his father, Maulana Muhammad Yahya, Maulana Khalil Ahmad and Maulana Sabit Ali.<sup>4</sup> He was the spiritual disciple of Maulana Khalil Ahmad.<sup>5</sup>

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1. Cf. Sheikh-al-Hadith Zakariya Aap Beeti (autobiography) Saharanpur, 1968), Vol. I, p.24.

2. Ibid., p.39

3. Nasim Ahmad Faridi, "Ek Asim Sakhsiyat, Ek Ijinali Muallim" Al-Furqan (Lucknow) Sheikh al-Hadith Maulana Muhammad Zakariya Number (Sept. Dec. 1982), p.27

4. Muhammad Yunus Nigami, Op.cit., p. 144.

5. Ibid., also Naseem Ahmad Faridi, op.cit P.30

After graduating in 1916, he was appointed as<sup>a</sup> teacher in Mazahir-al-Uloom, Saharanpur. In 1373 A.H. he was made the patron of the school and in 1968 he gave up teaching because of cataract. Like his father, he served the school voluntarily.

He passed away on Monday, 1st Shaaban, 1402 A.H. (24th May 1982) at Madina, at the age of 87.

The Maulana was an eminent traditionist and a distinguished scholar among his contemporaries in India. Besides having a deep knowledge of other Islamic sciences, he specialized in Hadith. He spent his entire life delivering lecture on Hadith and writing about Hadith. During the period of his service in Mazahir al- Uloom he delivered lecture on Bukhari, Mishkat, Mosatta Imam Muhammad, Abu Daud, Tirmizi, Shamail -e- Tirmizi and Muslim. He attained fame as an eminent Muhaddith in all the Arabic schools of India,<sup>1</sup> and the title of Sheikh al- Hadith, became an inseparable part of his name.

Works: His writings may be divided into two categories:

(1) Reformative writings and (2) Research work. Most of his

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1. Cf. Taqi al-Din Nadwi, Mazahir "Hazrat Sheikh al- Hadith aur Ilm-e-Hadith" Al-Furqan (Lucknow) Sheikh al- Hadith Number, p. 233.

compilations are related to Hadith. Here is a brief survey of his works on Hadith.

- 1) Aq'as al- Masalik Ila Moatta Imam Malik: This is a comprehensive commentary on Moatta Imam Malik consisting of 6 thick volumes, published in India which was completed in 30 years. It has also been published from Cairo in 15 volumes.
- 2) Lam' al- Darari Al- Jami -al- Bukhari: This is a commentary on the Fa'aid by Maulana Rasheed Ahmad Gangohi, compiled by Maulana Muhammad Yahya from his lectures on Bukhari. It was published in 3 volumes from Al- Maktabat -al- Haiwiyyah (Mazahir al- Uloom) Saharanpur in 1859.
- 3) Al Abwab al- Tarajim: This is a commentary of only Abwab and Tarajim of Sahih Bukhari and has been published in three volumes.
- 4) Al-Kawakib al- Durri Ala Jami al- Tirmizi: This is a collection of notes dictated by Rasheed Ahmad Gangohi to Maulana Muhammad Yahya with marginal notes by Sheikh al-Hadith. It was published in India in two volumes. Later it was also published in Arabic type in 4 volumes.<sup>1</sup>

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1. Ibid., pp. 249-50

5) Hajjat al-Wada wa Umrat al-Nabi: This book consists of the history of Hajjat al-Wada (The Prophet's last pilgrimage) and the details of Umrah of the Prophet. Its first edition was published in 1970. It has also been translated into Urdu.<sup>1</sup>

The above-mentioned books are in Arabic. But he also wrote on Hadith literature in Urdu. Here follows a discussion of his two books in Urdu.

(1) Shamail-e-Tirmizi Ma-Urdu Sharah Khasail-e-Nabwi:

Shamail-e-Tirmizi is a comprehensive book written by Imam Tirmizi on the good manners and qualities of Prophet Muhammad (B.P.U.). It contains 400 traditions under 56 chapters.<sup>2</sup> Maulana Zakariya's book is a translation with commentary of Shamail<sup>3</sup> consisting of 226 pages which has been published several times. The main characteristics of this translation are as follows:-

1. It is an idiomatic translation, with additional comments.
2. Most of subject matter is adopted from former scholars and the translator has avoided expressing his own views.

1. Ibid., also Yunus Nigami, Op.cit., p. 146

2. Cf. Imam Tirmizi, Shamail-e-Tirmizi Ma-Urdu Sharah Khasail-e-Nabwi, tr. by Muhammad Zakariya (n.p. 1344 A.H.), p.7 Ed. II.

3. The Sheikh translated this book in 1924 A.D.

3. If it has been found necessary to add something to the translation, it has been given within brackets.
4. The conflicting traditions have been clarified briefly.
5. Though special attention has been paid towards the Hanafi school of thought, but differences of opinion between different schools have also been mentioned..
6. Explanatory comments useful for the students have been given on the margin in Arabic.
7. The translation and commentary are based on the Jam' al-Wasail by Mulla Ali Qari, Manawi by Sheikh Abd al-Ra'uf Mawardi, Mawahib-e-Ladunaiya by Sheikh Ibrahim Binjori and Tahseeb al-Tahseeb by Hafiz Ibn-e-Hajar al Asquaidni.
8. The language of the translation is simple and intelligible.
9. There are no vowel points on the original text.

(2) Fazail-e-Quran Majid ki Chehel Hadith:

This is a booklet consisting of 72 pages written in 1929 which has been published from Idara-e-Ishaat-e-Deeniyyat, Nizamuddin, Delhi, without mentioning the year of publication. It contains forty traditions with translation

and comments relating to the excellence of the Quran. In the beginning the formalities relating to the recitation of the Quran have been given. Every page is divided into two columns. The first column contains the text and the second the translation. Every tradition is explained. There are also vowel points on the text. Seven traditions have been recorded regarding the various rules and regulations of the Quran. In the end there is another Chahal Hadith with translation.

### 3) Taqreeer Bukhari Urdu:

This is a collection of the lectures delivered by him on Sahih al-Bukhari compiled by Muhammad Shahid and published from Kutub Khana, Isha'at al-Uloom, Saharanpur in 1973 in two volumes.

In the first volume twenty different issues have been discussed under the titles of Muqaddamat al-Ilm and Muqaddamat al-Kitab.

Besides these three books, a number of booklets have also been written by Maulana Zakariya Fazail-e-Sadqat (two volumes) Fazail-e-Ramadhan, Fazail-e-Tabligh, Fazail-e-Zikr etc. These booklets contain translation of a number of

traditions which are generally considered to be Zaeef.

Qari Muhammad Tayyab (1897-1983 A.D.)

Qari Muhammad Tayyab belonged to a prominent educated family. He was the grandson of Maulana Qasim Nanotwi, the founder of Darul Uloom, Deoband. He was born in 1897 A.D. In the early age of 7 years he was admitted in Darul Uloom, Deoband, and in 1918, he obtained the degree of Alamiyat from there. He received Hadith education from noted scholars of the time, especially from Maulana Anwar Shah Kashmiri. At first he was a spiritual disciple of Sheikh al-Hind Maulana Muhammad al-Hasan, but after Sheikh al-Hind's death he received spiritual training from Maulana Anwar Shah Kashwin, and in 1931 Ashraf Ali Thanwi bestowed his succession (Khilafat) on him. After graduating, he joined Darul Uloom, Deoband as a teacher. In 1924 he was appointed to the post of Naib Mohtamim of Darul Uloom. In 1929, after the death of his father, Maulana Habib al-Rahman, he was appointed the Mohtamim of Darul Uloom. He spent his entire life in the service of the Darul Uloom, and he performed his duties and responsibilities in such a way that the institution developed much under his supervision. He was a good teacher, a prominent author, a noted speaker and

orator as well as a successful administrator. He was an eminent scholar of the Muslim world. He travelled to Afghanistan, Burma, South Africa, East Africa, Aden, Kuwait, Hijaz, Egypt, England etc. In 1922 he was selected for the Presidentship of the Muslim Personal Law Board. He also represented India several times, at the Motamar-e-Aal-e-Islami, Cairo, and Rabitah-al-Aalam al-Islami, Mecca. He passed away at Deoband on 17th July 1983. He compiled near-about a hundred books on the different aspects of Islamic sciences and around 50 or 60 of these books have been published till now.<sup>1</sup> Among his most important compilations are Science aur Islam, Al-Tashreeh fi al-Islam, Kalam al-Nabiein, Islam main Akhlaq ka Nizam, Pitri Hukumat, Islam aur Masihi Aqaid, Hadith-e-Rasool ka Quran Maiyar, Kalam-e-Tayyaba etc. Hadith-e-Rasool ka Quran Maiyar: Actually this is an article comprising 120 small size pages published by the Idara-e-Taj-al-Maarif, in which he has discussed the importance and necessity of Hadith in the light of Quranic verses, and dealt with the Hujjiyat -e- Hadith, and the role of traditions in understanding the Quran.

The style of the work and the way of writing are interesting and its language is simple and fluent. This

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1. Syed Mahboob Rizvi, Tarikh, Vol. II, p. 136



book has also been published from Idara-e-Uloom-e-Shariya, Karachi in 1964, under the title of Quran-e-Hadith, spreadover 114 medium size pages.

Maulana Badar-e-Alam Meerutti (1898-1965 A.D.)

Maulana Badar-e-Alam who belonged to Meerut, was born in 1898 in Badaun, where his father was posted as a police inspector.<sup>1</sup> He recieved his primary education from an English school in Allahabad and in 1911 A.D. his father sent him to Saharanpur for acquiring religious education. There he was admitted to the Masahirul Uloom, under the supervision of Maulana Khalil Ahmad. At Masahirul Uloom, he completed his Hadith education in 1917 and became a teacher there in 1918. But soon he gave up teaching and went to Deoband for further education. There he learned Hadith from Anwar Shah Kashmiri and in 1925 he was appointed as a teacher in Darul Uloom, Deoband. In 1927, he joined the Jamia Islamia Dabhi established by Anwar Shah Kashmiri and taught Hadith there for 17 years.<sup>2</sup> Side by side, he also used to join the lessons on Bukhari given by Anwar Shah Kashmiri. Later, he was appointed as the Principal of the

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1. Ibid., p. 141.

2. Ibid.

Jamia, but soon after he shifted from Dabhl to Bhawalpur due to ill health. In 1943 he joined Nadwat -al- Musanifin. He was at first a disciple of Maulana Khalil Ahmed. Later he attached himself to Mufti Ameer al- Rahman and Qari Muhammad Ishaq. He became the spiritual successor of Qari Muhammad Ishaq. He migrated to Pakistan after the partition there he established a seminary for Islamic learning at the behest of Maulana Shabbir Ahmad Usmani where he gathered several accomplished teachers. After a few years he migrated to Medina and busied himself there in academic work and expired there in 1965.

His notable works are Fais al- Bari, Tarjuman -al- Sunnah, Jawahir al- Hikam and Khulasat al- Manasik. Tarjuman al- Sunnah is his most significant work on Hadith and deserves a special analysis.

Tarjuman-al-Sunnah: After joining the Nadwat al- Musanifin, Delhi, he was assigned the job of preparing a comprehensive book on Hadith in Urdu. So he started working on his book on Hadith entitled Tarjuman-al-Sunnah and completed this project in four volumes. The first volume consists of 496 pages, the second volume contains 615 pages, third volume has 591 pages and the fourth volume is spread over 428 pages.

The first volume of the book was published by Nadwat-al-Musanifin in 1948. The second volume was also published by the same institution twice in 1953. The third volume was first published by Al Jamiat Press, Delhi in 1956 and the fourth volume was brought out in 1967 by Medina Publishing Co. and was printed at Famous Offset Press of Karachi. The first chapter of this book is entitled 'Kitab-al-Tauheed'. The second chapter contains of several sub-titles relating to the personality of Prophet Muhammad (B.P.H.). The third chapter is entitled 'Imanias'. Though each chapter contains explanatory notes, the author avoids citing opinions on which there are differences between different Islamic schools of thought. In dealing with minor issues, he supports the views of the Hanafi school but with moderation. The third volume deals with the messengers (Anbia) of God. In the fourth volume he discusses the miracles performed by the anbia and he has tried to dispel suspicious and doubts in this regard.

Resides the traditions of Sahah-Sittah, he has also <sup>included</sup> those <sup>traditions</sup> which have been regarded as hasan and sahih by any authentic narrator. He has also mentioned Hadith-e-Zaeef after narrating sahih and hasan traditions. But he has avoided Zaeef traditions, while describing Halaal and Haraam.

But he expresses his opinion that to exclude the Zaeef traditions because of the fear of the Munkireen-e-Hadith is tantamount to cowardice.

No doubt Tarjuman-al-Sunnah is scholarly work done by the author, which proves his grasp of minute problems of research and his ability to draw conclusions based on purely scientific methods of research.

Maulana Habib al-Rahman Asmi (Born 1898)

Habib-al-Rahman Asmi was born in 1898. He received his early education from Madarsa Darul Uloom, Mau, District Azamgarh and thereafter he attained knowledge from Maulana Abd-al-Ghaffar, a disciple of Maulana Rasheed Ahmad Gangohi in Gorakhpur and Banaras. Besides this, he appeared successfully in various Arabic examinations like Fasil-e-Adab from Allahabad. In 1915, he completed his Hadith education from Darul Uloom, Deoband.<sup>1</sup> His teachers include Maulana Abd-al-Ghaffar, Maulana Anwar Shah Kashmiri, Maulana Syed Asghar Husain, Mufti Azees al-Rahman, Deobandi Allama Shabbir Ahmad Usmani and Maulana Karim Bux Santhali. Among his teachers, Maulana Habib Al-Rahman was greatly impressed by Anwar Shah Kashmiri, Shabbir Ahmad Usmani, Maulana Abd-al-Ghaffar and Maulana Karim Bux.<sup>2</sup>

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1. Syed Mehboob Rizvi, Tarikh, Vol. II, p. 120.

2. Muhammad Yunus Nigami, op.cit., pp. 137-38

After completing his education he was appointed as a teacher in Madarsa Mazahir ul- Uloom Banaras where he served upto 1920. In 1920 he again joined the course of Hadith at Darul Uloom, Deoband. In 1921 he was appointed as the Head Teacher in Darul Uloom, Mau. After two years he shifted to Mazahirul Uloom, Banaras, where he taught for many years. In 1928 he came back to Mau as Sheikh al-Hadith and Head Teacher and remained there upto 1949. After retiring, he engaged himself in the writing and compiling of books. He is still the Patron of the Darul Uloom. For academic purposes he travelled to Kuwait, Beirut, Damascus and Bahrain. He performed the pilgrimage six times.

Maulana is regarded as an eminent scholar of Hadith literature. He has achieved a distinct position among the Ulama in the field of Hadith, the chain of narrators and other aspects related to Hadith. His memorable contribution is that he has edited many rare and important manuscripts on Hadith literature in modern style. Some of his notable books are as follows:

Istidrak wa-Taleeq, Sharah Mawana Imam Ahmad b. Hanbal,

Taleeq wa-Tahqiq Sunan asad b. Mansoor, Tahqiq wa Taleeq

Mawana Humaidi, Tahqiq wa Taleeq Kitab al-Zuhd wa al-Riqq

1e-Abdullah b. Mubarak, Tahqeeq wa Taaleeq al-Matalib al  
alie, Tahqeeq wa- Taaleeq Makhtaran Kitab al- Tarhheeb wa  
al- Tarhheeb la-Ibn-e-Hajar Asqu'ani, Taaleeq wa Tahqeeq  
Manannif Abd-al-Razzaq.

All the above works of his are in Arabic.

His Urdu contributions are as follows:

Nusrat-al-Hadith, Al-Aalam-al-Marfooah, Al-Azhar-al-  
Marfooah, Ahi-e-Dil-ki-Dilaves baten, Irshad-al-Thaqilari  
Sharei Haqqi, Al-Tanqueed al-sadeed Ala al-Tafseer al  
Jadeed, Tahqeeq Ahi-e-Hadith, Rahbar-e-Mujjai, Ahkam Allah  
la-Auliya-illah, Abtal-e-Azadari, Aayen-al-Mujjai, Bist  
Rakat Taraweeh etc. Besides these books, He has also written  
 a number of papers and articles which have been published in  
Ma'arif (Azamgarh) Burhan<sup>(Delhi)</sup>, Darul Uloom, Deoband, Al-Furquan,  
Bareilly and Lucknow and Al-Balagh (Bombay).

Nusrat al- Hadith: The second edition of this book has been  
 published from Ma'arif Press Azamgarh, which consists of  
 214 pages. This book is written to refute the arguments  
 of 'Munkirin-e-Hadith'. In this work he has given most  
 logical and elaborate rebuttals against the objections of

'Munkir-in-e-Hadith'. The style of this books is scholarly and research oriented and the language is simple and chaste.

Musnad Imam Azzam: This is a book by Abdullah Harthi, which has been abridged by Sadruddin Ha<sup>a</sup>sh<sup>a</sup>fi, and arranged according to the chapters of the Fiqh. Habib-al-Rahman Azmi translated it into Urdu. This translation was published in 1890<sup>1</sup>

Maulana Mohammad Idris Kandhalvi (1900-1974 A.D.)

Maulana Muhammad Idris was born in 1900 A.D. He received his early education from Khanquah Ashrafia, Than<sup>e</sup> Bhawan. Thereafter he went to Mazahir al-Uloom, Saharanpur. Finally, he joined Darul Uloom, Deoband to get higher education and graduated from there in 1918 A.D.<sup>2</sup> He specialized in the sciences of exegesis, Ilm-al-Kalam (scholastic Philosophy) and Arabic Literature, and is known as an eminent disciple of Maulana Anwar Shah Kashmiri.<sup>3</sup>

After graduating, he started teaching in Madarsa-e-Ameenia, Delhi. After a few months he left for Deoband,

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1. Syed Mehboob Rizvi, "Urdu men Tarajim-e-Hadith", p. 295.

2. \_\_\_\_\_, Tarikh, Vol.II, p.137

3. Ibid.

where he joined Darul Uloom, as a teacher. He continued to teach Islamic sciences from 1919 upto 1927 A.D. Later, for 12 years he was a teacher in Hyderabad. In 1939 he rejoined Darul Uloom, Deoband, as the teacher of Tafseer and Hadith, on an special offer. His method of teaching was very popular among his students. He served as a teacher in Darul-Uloom for 18 years. In 1948 he migrated to Lahore where he was appointed Vice-Chancellor of Jamia Abbasia, Bahawalpur. In 1952, he was attached to Jamia Ashrafia and served there as Sheikh al-Hadith for 22 years. He died in 1974 in Lahore and was buried there.

Maulana Idris was a simple and pious man. He is considered to be a prominent scholar and a good teacher in Darul-Uloom, Deoband, and in Pakistan. The Maulana did his best in the field of the teaching of the Islamic sciences. During the period of his teaching he kept himself engaged in compilation work too. He is said to be the author of 100 books.<sup>1</sup>

His notable works on several subjects are as follows:

- (1) Mu'arif al-Quran:- A commentary on the Quran.

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1. Ibid., p. 138



- (2) Marginal note on Muqameet-e-Hareeri.
- (3) Aqa'id al- Kalam - on the subject of dogma (faith)
- (4) Secret al- Mustafa.
- (5) Explanatory notes on Mishkat entitled Al-Taaleeq -al- sabih (8 volumes) and
- (6) Tohfah -al- Qari fi Hall-e-Mushkilat al-Qari.

Besides the above-mentioned books, he has also written several scholarly books concerning the refutations of the Christians and the Qadiyanis.

Hujjayat-e-Hadith:- This book is written in Urdu relating to Hadith, consisting of 184 small size pages. It has been published by Insha Press, Lahore. The year of publication is not mentioned in the book. In the beginning there is a table of contents consisting of 9 pages. The book has no preface. In this book the author has defended the Hujjiyat -e- Hadith (the argumentation in Hadith) with citation from the Quran and has nullified the suspicions aroused by the 'Munkir-in-e-Hadith'. The language of the book is simple and the style of presenting and drawing conclusions is logical and scientific.

Syed Abu-al-A'ala Maudoodi (1903-1979)

Syed Abu al-A'ala belonged to a prominent family of mystics. His ancestors had come to India in the 9th century

A.H. and his namesake Abu al-A'ala Maudoodi was the first who landed in India in the reign of Sikandar Lodi.<sup>1</sup>

Syed Abu al-A'ala Maudoodi was born in a religious family at Aurangabad on 25 September 1903 A.D. He received his early religious education at home, which was confined to Persian, Arabic, Fiqh and Hadith. He remained unacquainted for a long time *with* the English language and the modern sciences and thought.<sup>2</sup> He joined an Urdu medium school, Madarsa Fauquania, Aurangabad, on the advice of his teacher, Molvi Nadeem Allah Hussaini, at the age of nine. There he got the opportunity to acquaint himself with the modern sciences. Later, when his father shifted to Hyderabad, he was admitted to the course of Molvi A'alim of Darul-Uloom, but after six months he went to Bhopal due to the severe illness of his father. In 1919, he attached himself to the Khilafat Movement. He started his journalistic career with the weekly 'Taj', but it could not be published for more than a few months because of political reasons. During this period he felt the need for learning English. So he started learning the language from Molvi Muhammad Fazil. Within four or five

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1. *Ain al-Hasnain Noor*, Ittiraf-e-Asmat (Maktaba al-Hasanat, Rampur, 1981), p. 15.

2. Ibid., p. 20

months he obtained such a command of the English language that he could do without a teacher. In 1920, 'Taj' was brought out again from Jabalpur, and Maulana Maudoodi was its editor. In 1921, he was appointed editor of 'Muslim' which was the organ of the Jamiat al- Ulama-i-Hind. He also edited the Al-Jamiat.<sup>1</sup> Meanwhile, he continued studying various subjects and started his career as an author.

He wrote Al-Jihad Fi-al-Islam, and Daulat-e-Asifia aur Hukoomat-e-Bartania, during this period. In 1928, he gave up the editorship of Al-Jamiat and engaged himself in writing books. In 1932, he started publishing monthly, 'Tarjuman-al-Quran', from Hyderabad Deccan. In 1940, he was nominated a member of committee formed by Muslim League for preparing a draft plan for a Islamic system of government. On 26 August, 1941 Jamat-e-Islami was formed in Lahore and he was elected its President. He spent the remaining part of his life in trying to organize and strengthen the Islamic movement and to expand its circle. He had to face untold difficulties and hardships for sticking to his principles and for popularizing Islamic thought. He had often to fight against the government of the time, and was

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1. Ibid., p. 25

imprisoned several times with his companions. He passed away on 22nd September 1979.

The list of his writings on Islam is quite long. Of them the most famous and popular are Tafheem-ul-Quran (6 volumes), Saqrat-e-Sarwar-e-A'lam (2 volumes) Tafheem-ul-Tanqeehat, Musallam aur Maufoodah Siyasi Kashmakash, Al-Jihad fi-al-Islam, Risala-e-Domiyat, Purdah, Khilafat-o-Mulookiat etc.

He also wrote the following books on Hadith literature in Urdu:

1. Quran aur Hadith: This book was published from Jamiat Printing Press, Delhi, in 1972. It consists of 144 small size pages.

Actually it is collection of articles which he had written to remove the objections relating to Hadith made by Maulana Aslam Jairajpuri and Ch. Ghulam Ali Pervez. He refuted the arguments of those who believed in the denial of Hadith in this book. His style is scholarly and logical. In the end, he has given his replies to the questions asked by the readers of Tarjama-ul-Quran, relating to Hadith. The

language of the book is simple and intelligible.

2. Sunnat ki A'ini Haithiyat: This book was written also to refute the arguments advanced for the denial of Hadith. This is a collection of articles which had been published earlier in the 'Mansab-e-Risalat Number' of Tarjuman-al-Quran.<sup>1</sup> This book consist of two parts. The first part contains correspondence between Maulana Maudoodi and Abd-al-Madood about the legal validity of Sunnah. In the second part he criticises a judgement given by a member of West Pakistan High Court, Justice Muhammad Shafi, about the law-suit of Rasheedah Begum against Shahab Din etc. After going through these two parts, one can easily understand the arguments of Munkirin-e-Hadith, as well as the arguments of Ahl-e-Hadith and their school of thought. The book enables the readers to have a balanced view and to decide who is in the right.

He examines briefly the arguments in favour of the denial of Hadith in his forward. He asserts in this book that the Hadith is among original sources of Islamic law, and is confirmed by the Quran itself. The language of the book is simple and easy and its style is scholarly and logical.

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1. Cf. Abu-al-A'ala Maudoodi "Sunnat ki A'ini Haithiyat" Tarjuman-al-Quran (Lahore) Mansab-i-Risalat Number, Vol. 56, No. 6 (Sept. 1961), pp. 1-366.

Besides these books, he also contributed much on this aspect in his articles which are spread over several books and journals.

Maulana Muhammad Mansoor Nomani (1905- )

Maulana Muhammad Mansoor Nomani was born in 1905 at Sambhal, District Moradabad. He received his early education in Sambhal and then in Madrasa-e-Abd-al-Rab, Delhi. After this, he was admitted to Darul Uloom, Mau, District Azamgarh and still later he joined Darul Uloom, Deoband, to complete his higher education. In 1926 he completed his Hadith course, securing a good position.

After graduating he served in Madarsa-e-Chilla, Auraha as a teacher for three years, and in Nadwatul-Ulama, Lucknow as Sheikh-al-Hadith for four years. In 1934 he started publishing a monthly Islamic research journal 'Al-Furquan' from Bareilly which later shifted to Lucknow. He brought out several special issues of this journal, such as Mujaddid Alif Thani Number. Shah Waliullah Number, and Ifadat-e-Geelani Number. He has been attached to the Tablighi Jamaat since 1924. He is also a member of Rabita-al-Alam-al-Islami, Mecca.<sup>1</sup>

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1. Syed Mahboob Rizvi, Tarikh, Vol.II, p. 156.

Maulana Nomanî is the author of several books. Among his notable works are 'Islam Kiya hai', 'Deen-e-Shariat' and 'Quran Aap se Kiya Kahta hai', 'Kalimah-e-Tayyaba ki Haqeequat', 'Tasawwaf Kiya hai', 'Tahzeeque Masa'la-e-I'sal-e-Thawab', 'Tazkirah-e-Imam Rabbani', 'Mafoozat-e-Maulana Muhammad Ilyas', 'Quran ilm ki Roohni mein', 'Islam aur kufr ke Hudood and 'Quadiya-Miat etc.

His memorable work on Hadith in Urdu is Ma'arif al Hadith.

Maarif al-Hadith: It is a representative selection of the traditions in 7 volumes. Its first volume has been published from Lucknow with a scholarly introduction by Maulana Habib al-Rahman Azmi from page 15 to page 48. Though most of the traditions in this work have been taken from Mishkat, a few are from original sources also. The book begins with 'Kitab al-Iman'. The text is printed with vowel points with interlinear translation into Urdu. Every tradition is explained keeping in view the psychology of the present time. The

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1. Cf. Muhammad Manzoor Nomanî, the Preface of Maarif al Hadith (Nami Press, Lucknow, 1954), vol. I, p. II.

explanations are intelligible, the language is simple and the manner of writing is scholarly. When he had completed its first volume, he estimated that only five volumes of the same thickness would be needed for this project; but in 1982 its seventh volume came out. The object of this collection in modern style was to approach the modern educated Muslim youths, bearing in mind their social and educational background as well as the newly created problems and modern educational trends.<sup>1</sup> To a great extent Maulana succeeded in this, and this scholarly work is considered a valuable addition to Hadith literature in Urdu.

The second volume which is spread over 340 pages, contains 'Kitab al- Riqaaq' and 'Kitab al- Akhlaq'. Besides the preface by Maulana<sup>#</sup> No mani, there is an introduction by Maulana Abul Hasan Nadwi consisting of 12 pages. The fifth volume contains an introduction of 10 pages by Dr. Mir Waliuddin so that in reading this work one can benefit from the ideas and thoughts of three scholars.

#### Amat Allah Tasneem (1908-1976)

Amat-Ullah Tasneem known as Aisha Bee, belonged to a prominent learned family of India. She was the daughter of

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(1) Ibid p. 10



Maulana Abd-al-Hai, and the sister of Maulana Syed Abd-al-Ali (Nazim Nadwatul Ulama) and Maulana Syed Abul Hasan Ali Nadwi. She was born on 18 June 1908. She received her early education from her mother and uncle, Syed Azees al-Rahman Nadwi, who taught her the Quran and elementary Urdu and Persian. Later, she learned Arabic from her paternal uncle, Maulana Syed Talha Hasani and from her younger brother Maulana Syed Abul Hasan Ali Nadwi, who was also studying Arabic from eminent scholars of the time.<sup>1</sup>

She was married to her cousin, Syed Abul Khair Hasani who was a writer of Urdu and Arabic and was especially interested in Hadith literature, and had learned hundreds of Sahih traditions with the text and the chain of narrators by heart. It is said that he also learned Moatta by heart, and was much interested in Muslim.<sup>2</sup> Tasneem gave birth to three children, two daughters and a son named Saalim, but all of them expired in their childhood. Her husband also passed away in 1953. She was very much shocked by these repeated bereavements. After the death of her husband, she spent her remaining life of 33 years with her brothers, and at last she passed away on 28 January 1976.

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1. Syed Abul Hasan Ali Nadwi, Purane Chiragh (Maktaba Ferdos, Makarim Nagar, Lucknow, 1980), pp. 348 ff.

2. Ibid., p. 325.

Amat Ullah Tasneem grew up in a atmosphere of learning and literature and had an natural interest in both. She had a talent for writing both prose and poetry. Her poetic collection entitled Asb-e-Karam has been published. Many articles of hers appeared in different magazines, and became popular-in Salma (Jullu<sup>n</sup>har), and Al-Rizwan. She was also the editor of Al-'Rizwan'. But her most important work is 'Zaad-e-Safar'.

#### Zaad-e-Safar:

It is a translation of Riyaz al-Saaliheen by Imam Novavi (d. 676). She translated it after the death of her husband with the consent of his elder brother Syed Abd-al-Ali. There was no Urdu translation of Riyaz al-Saaliheen upto that time.<sup>1</sup> So it is the first Urdu translation of the book. This translation, comprising two volumes, consists of a total of 572 pages.

The text is not given with this translation. Only the Quranic verses cited in the original have been included. Vowel points are also marked on the Quranic verses. Explanatory notes are short and the language is simple. The translation

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1. Syed Abul Hasan Ali Nadwi, op.cit., p. 354.

has an introduction by Maulana Mansoor Nomani, and a foreword by Syed Sulaiman Nadwi. A Hindu scholar of Lucknow, Nand Kumar Awasthi, also published the Hindi edition of the first volume.<sup>1</sup> Although, on the whole, it is not a scholarly translation, but the translator deserves to be praised, since she has served the cause of religion and scholarship in the fields in which there has been a dearth of Muslim ladies.

Rais Ahmad Jafri (1922-1968 A.D.)

Rais Ahmad Jafri, who belonged to a prominent family of Khairabad was born there in 1912. The famous Urdu poet Rias Khairabadi was his maternal grandfather. He received his education in Nadwatul Ulama Lucknow and Jamia Millia Islamia, Delhi. During his student life in Jamia he was impressed by the Ali Brothers Maulana Muhammad Ali and Maulana Shaukat Ali and the Khilafat Movement, so that he wrote asrar-e-Muhammad Ali which was his first book. Afterwards, he accompanied Maulana Shaukat Ali to Bombay, where he was appointed editor of the daily 'Khilafat'.<sup>2</sup> In 1940 he started publishing a newspaper, 'Inquilab' and migrated to Pakistan after the partition in 1948. There he was attached to the Daily 'Khurshid'. He authored more or less

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1. Ibid., p. 355

2. Al-Masir (Lahore)(Nov. 1968), vol. I, No.11, p.2.

200 books out of which 50 books are translations. Islamic sciences History and Sawaneh (biographies) are his favourite subjects. In 1966 he was awarded an honorarium by the President of Pakistan in acknowledgement of his services to Urdu.<sup>1</sup> In 1954 he joined Idara-e-Thaqafat-e-Islamiq Lahore where he served until his last breath. He passed away on 27 October, 1968 A.D.

Some of his most important works on Islamic sciences are as follows:

- (1) Athar, Imam Shafai (translation), (2) Islam Manzil  
ba-Manzil (translation), (3) Imam Abu Haneefa Ahd-e-Hayat
- (4) Imamat-e-Siyasat, (5) Anwar al-Aulia, (6) Tarikh-e-  
Tagawuf-e-Islam, (7) Tarikh-e-Khawarij, (8) Tarikh-e-Daulat  
-e-Fatmiyah, (9) Hayat Ahmed b. Hanbal, (10) Secret-e-Aaimmah  
-e-Arba'a, (11) Talkhees-al-Bukhari, and (12) Sahih Muslim etc.

His Talkhees al-Bukhari, and the Urdu translation of Sahih Muslim are his important work on Hadith in Urdu.

(1) Talkhees al-Bukhari, consisting of 828 pages, has been published by the Ilmi Printing Press, Lahore.<sup>2</sup>

(2) Makammal Sahih Muslim Arabi-Urdu: This is a scholarly

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1. Ibid.

2. The present researcher could not go through this book as it could not be obtained.

translation of Sahih Muslim which includes Sharah Muslim by Allama Novavi. The first volume of this translation consists of 889 pages published in 1956 from Lahore, while the second volume has 2056 pages and it was also published from Lahore, in 1958.

The first volume contains an introduction by the translator in which he has mentioned the importance of Sahih Muslim, and the necessity of its Urdu translation, and he has discussed the defects of the previous Urdu translations. After this there is a note entitled 'Sahih Muslim aur Imam Muslim' by Maulana Abd-al-Salam Nadwi, from page No. 45 to 65 in which the contributor has examined in a scholarly fashion the Sahih Muslim and its different explanations and the critical literature on Sahih Muslim. The main features of this translation are as follows:

- (1) It contains all the traditions of Sahih Muslim except the repeated ones.
- (2) It contains literal translation as well as scholarly explanatory notes here and there, either cited from Sharah Muslim by Allama Novavi, or written by the translator himself denoting ( / ) rā in bracket as the abbreviation of Rais Ahmed Jafri.

- (3) The translation of the introduction by Imam Muslim is not included.
- (4) The order of the chapters is the same as in Sahih Muslim.
- (5) Every page<sup>is</sup> divided into two columns. The first column contains the text and the second its translation. There are no vowel points on the text. All the traditions have been encircled with serial numbers.
- (6) The language of the translation is simple, easy and intelligible to all.

Oazi Athar Mubarakpuri (Born 1916 A.D.)

His real name is Abd al- Hafeez, with the patronymic Abu-al-Maali but he is known as Oazi Athar Mubarakpuri. Originally he belonged to Kara Manakpur but his fore-fathers settled in Mubarakpur where they held the distinguished post of Oudat.<sup>1</sup>

Oazi Athar was born on 7th May 1916 A.D. He received his early education from his parents, especially his mother,

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1. Muhammad Yunus Nigami, op.cit., p.204

who played an important role in educating him. Later, he joined Madarsa Ihya al- Uloom of Mubarakpur and learned Arabic and Persian there. He completed his Hadith education from Jamia Qasmiya, Madarsa-e-Shahi, Moradabad. In 1940 A.D. he completed his education in Islamic sciences. He was also taught by his maternal uncle.<sup>1</sup> He was fond of reading, composing poetry and writing article from his early student life. Several articles of his were published in the monthly 'Qaid' Moradabad. He also issued a hand written magazine entitled 'Al-Ihya' from Madarsa Ihya al-Uloom, but it stopped after a few issues.<sup>2</sup>

He served as a teacher in Madarsa-e-Ihya al-Uloom from 1940 upto 1944, voluntarily for one year and then a paid teacher. He also established a teacher's society, Rabitat-al-Udaba to popularize the Arabic literature and brought out a monthly hand written magazine under the auspices of this society. In November 1944 he got a job in Tanzim-e-Ahl-e-Sunnat at Amritsar where he produced a number of polemical writings against the shias and the Qadianis. In 1945 he became associated with the weekly Zamzam. He wrote an exegesis of the Quran entitled

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1. Ibid., p. 24.

2. Ibid.

Wrote

Mentakhab-al-Tafasir for the Zamzam company. He also Al-Salih al-Aimmah -o- Arba'a and Ulama -o- Islam ki Khooneen Dastan, but the manuscripts of all these works were destroyed at the stage of calligraphy during the riots of 1957. After 1957 he edited a weekly magazine in Bahraich. Later he started teaching Arabic language and literature at Jamia Islamia Dabhil (Surat). In 1951 he shifted to Bombay where he was on the staff of the daily 'Janhooqiat'. Afterwards he was attached to the daily 'Inqilab' and assumed the editorship of 'Al-Salagh' also. Thus he was at the same time a literateur, a poet, a historian and a journalist. Basically he was a historian. His famous works are Risalat-al-Sind-wa-Hind (Arabic) Al-Futoohat-al-Islamia fi-al-Hind (Arabic), Hindustan mein Arbon ki Hukoomaten (Urdu) Arab-o-Hind Ahd -o- Risalat mein (Urdu) Islami Hind ki Asmat -o- Rafta (Urdu) Sharah-o-Taliq Jawahar-al-Usool fi Ilm -al- Rasool (Arabic) Duroos-al-Nabi (Arabic) Maathir-o-Maarif (Urdu) etc.

Maathir -o- Maarif: This is a collection of his religious and scholarly articles which was published in March 1971 by Nadwat-e-Musannifin, Delhi. The book has 371 pages with a foreword by Maulana Mufti Atiqur Rahman Uthmani, and a preface by the author himself. The first three articles



of this collection deal with Hadith literature. The first article entitled 'Ilm-e-Hadith key char Adwar' has 27 pages (1744). The second article entitled 'Chand Ahem aur Inshahoor Kutub-e-Hadith' comprises 21 page (45-65) and the third one 'Uloom-e-Hadith' is of 24 pages (66-89). The author has mentioned Tarikh-e-Uloom-e-Hadith by Allama Abd al- Azis Huzaili Misri, as the source of these three articles. Though there are several voluminous books and countless articles on the subject of the compilation of Hadith, and the history of Hadith scholarship these articles of Qazi Athar have a unique and important place due to the scholarly and scientific approach of the author. No doubt these articles constitute a significant addition in Hadith literature in Urdu. The language of these articles is simple and easy and their style is scholarly.

Maulana Muhammad Taqi al- Din Abd al- Haleem Amini

Maulana Taqi Amini was born on 5th May 1926 in 'Subaiha' a town in District Barabanki. He received his early education in a religious school of the town. Later, he joined Jamiat al- Uloom, Kanpur, but he obtained his graduation degree from Madarsa-e-Aminia, Delhi. Among his notable teachers are Sheikh Afzal Ali and Mufti-e-Hind Kifayat-Allah.

He started delivering sermons from very early life and took up the banner of revolt against innovations in religion as a result of which he had to face many hardships. Ultimately he came to the conclusion that disputation was not very useful for propagating the religion and crusading for the truth.

He served successfully as a teacher in Madrasa-e-Subhania Delhi, Darul Uloom Nadwa, Lucknow, Jamia -al-Uloom Kanpur and several other Madarsas. In 1964 he was appointed Nazim, Sunni Diniyat, At the Aligarh Muslim University.

He has done much valuable scholarly work on different aspects of Islamic sciences, in which he has tried his best to tackle the controversial issues by applying the modern methods of research and analysis.

In 1960, Pakistan forwarded a questionnaire consisting of 14 questions, to a number of scholars of the Muslim world. Maulana Taqi Amini replied to all these questions in his book Al-Islam fi al-Qarn al-Ishreen. He was appointed the first Director of Majlis al-Buhooth al-Islamia of Nadwa. He established an educational society in Rajasthan, and he is also the founder of Jamiat al-Yaqzat al-Islamia of the

Aligarh Muslim University.<sup>1</sup>

Hadith ka Darayati Maiyar: His famous book on the science of Hadith, entitled "Hadith ka Darayati Maiyar" is really a pure work of research in which he mainly discusses the Darayat-e-Hadith. First of all he defines the word 'Darayat' the actual meaning and sense of a tradition in the light of the actions of the Prophet as well as according to the Arabic grammar and the rules and regulations of the shariat. 'Darayat' includes both the knowledge of the traditions as well as their critical analysis. He has discussed the standard of Darayat in *detail* and has proved that the traditionists and jurists had not only examined the traditions on the basis of external criticism and that of the chain of narrators and their authenticity but they have examined critically their internal sense and actual meaning and their text also. This is perhaps the first book written in Urdu in which different aspect of Islamic sciences, have been discussed in a scholarly and analytical manner.

This book was published from Nadwat-ul-Musannifin, Delhi in 1980 and it consists of 284 pages.

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1. For a detailed study see Muhammad Taqi-al-Amini Bain-al-Insan-al-Tabi'i wa-al-Insan-al-Sana'i (Tr. Arabic), tr. by Muqtada Hasan Yasin; (Egypt, 1982), pp.13-15.

## CHAPTER V

### A STUDY OF IMPORTANT ORIGINAL AND TRANSLATED WORKS ON HADITH LITERATURE IN URDU:

Sham-e-Haram: This is a collection of 40 authentic traditions narrated by Hazrat Aishah regarding issues relating to women. This collection has been compiled by Muhammad Yousuf Islahi. Its first edition was published from Matba Sharvani, Offset Printers, Delhi, in 1983 under the supervision of Maktaba-e-Zikra, Rampur. It consists of 160 pages.

In the beginning, after the table of contents, the compiler introduces this collection and mentions the purpose of its compilation and some of its distinctive features. A short biography of Hazrat Aishah has been given along with her status as a scholar. Then comes the main work. The original text is given first and is followed by its translation and explanatory notes on it in which similar tradition have been cited in support of the traditions under discussion. Every tradition is mentioned with reference to the book of Hadith from which it has been taken. The main features of this collection are as follows:

- (1) It contains only those brief and comprehensive traditions which are authentic and have been narrated by Hazrat Aishah and which afford

practical guidance to women in tackling the problems faced by them.

- (2) The text is written very clearly and vowel points have been given with great care.
- (3) The language of the *translation* is simple, easy and readable.
- (4) In giving explanatory notes literary and scholarly aspects have been avoided and the emphasis is on preaching the tenets of faith and giving proper guidance.<sup>1</sup>

Riyaz-ul-Sunnah: This is a selection of traditions from Jam' al-Fawa'id, a compilation of Hadith in 14 volumes. This selection has been done by Maulana Muhammad Jafar Shah Nadwi Phulwarwi. It was published from Idarah-e-Thaqafat-e-Islamia, Club Road, Lahore in 1954. It consists of 556 pages. Every page is divided into two columns. The first column is for the text and the second one for the translation. The text is not marked with vowel points. Every tradition is mentioned with reference to the book of Hadith from which it has been taken.

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1. Cf. Yousuf Islahi: Sham-e-Haram, (Sharwani Offset Printers: Delhi, 1983), pp. 8,9.

Traditions in this selection relate to the teaching of Islam in great depth of noble values, high moral ideals and counsels for the betterment of life. Brief explanatory notes are given in the margin here and there. The language of the book is most eloquent and chaste.

After the table of contents in the beginning there is a preface by the compiler-cum-translator containing an introduction to this selection and its objectives and some of its important features.

Jawahir-ul-Hadith: This book has been compiled by Shams Peerzada, in which he has arranged the traditions having the objective of preaching and introducing Islam among Non-Muslims, as well as with a view to bringing about religious reformation among Muslims. The treatment of the subjects is in a modern scientific style. This book was published in 1983, from Idarah-e-Dawat-ul-Quran, Bombay, and consists of 192 pages. It contains eleven chapters and every chapter has an appropriate title under which the traditions have been given. Every page is divided into two columns. The first column is for the text and the second one for the translation. The text is marked with vowel points. Besides translating every tradition, the compiler has elucidated them also. Moreover he has selected

only sahih and authentic traditions with reference to the book from which they have been culled. Explanatory notes are informative and appealing and are based on historical facts and special attention has been paid to human psychology. The language is chaste and the style is impressive. In the beginning the author, in his brief introduction, describes the object of this book and mentions the distinct features of his compilation. This follows the table of contents. Then starts the translation of the original text.

Sawa-al-Tareeq: This is a translation of selected traditions of sahihain, i.e. sahih Bukhari and sahih Muslim by the founder of Darul-Uloom Ahmadiya, Lahria Sarai, Darbhanga (Bihar), Maulana Hafis Abd-al-Aziz Rahimabadi (d. 1917). Several editions of this book have been brought out from Maktaba-e-Salfia. Its fifth edition was published from Matba-e-Jamal Printing Press, Delhi, in January 1984 on behalf of Maktaba-e-Salfia in four volumes. The first volume consists of 135 pages, the second volume is spread over 110 pages, and the third volume contains 130 pages and the fourth one has 220 pages. The text is not given with this translation. The translation is literal and the terms and important matters are explained in the margin, where necessary. The language is old-fashioned

though the translator has tried to avoid using the old style of writing. Every tradition is given with reference to the relevant book of traditions denoting in brackets Ba (ب) for Al-Bukhari. Min (م) for Muslim and qaf (ق) for both Al-Bukhari and Muslim. In the beginning of the book there is a forward by Abd-al-Hafeez Salafi. There is also an introduction by Ain-al-Itaq Salafi in which he has written a short biographical note on the compiler and has mentioned some important features of this collection.

Fiqh -al- Sunnah: This book has been compiled by Muhammad Asim. It was published from Markazi Maktaba-e-Islami, Delhi in 1983. It consists of 494 pages.

Though this book is related to the science of Fiqh the author pays special attention towards the Hadith and discusses the injunctions and the controversial issues in the light of Hadith. Every tradition has been given with reference to sanad. The author also describes the different schools of thought such as Maliki, Hanafi, Shafai, Hanbali, Ahl-o-Hadith and some other schools of jurists and also to introduce each of them to the others so as to inculcate in the readers a sense of tolerance.<sup>1</sup> In compiling and arranging his book the author

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1. Cf. Muhammad Asim: Fiqh-al-Sunnah (Markazi Maktaba Islami Jamal Printing Press, Delhi, 1983), p. 1.



has benefited from Fiqh-al-Sunnah by Syed Sabiq Miari.

Na'il-al-Autag, by Al-Shaukani and Al-Fath-al-Rabbani Sherah  
Munad Ahmad by Ahmad Abd-al-Rahman Al-Banna. He has tries  
to discuss the issues and problems in a detached manner and  
to keep aside his personal opinions.

Kalam-e-Hubawat: This is a collection of selected traditions  
compiled by Mohi. Farooq Khan. Its first edition was published  
from Ruby Printing Press, Delhi, under the supervision of *Markazi*  
Maktaba-e-Islami, Delhi, in July, 1970. Its first volume  
which consists of 566 pages contains the traditions relating  
to the Islamic tenets and devotions.

After the table of contents in the beginning there is  
a preface and scholarly introduction by the compiler in which  
he discusses the importance of Hadith, describes the history  
of the compilation of Hadith and removes the doubts and  
scepticisms about the Hadith and discusses the criticism of  
Hadith.

The compiler has paid special attention to those  
traditions which represent Islam as a complete system of life.<sup>1</sup>

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1. e.g. Muhammad Farooq Khan: Kalam-e-Hubawat.  
(Markazi Maktaba-e-Islami, Ruby Printing Press, Delhi 1970)  
p. 7.

The book has several chapters and every chapter has an introductory note. The text is marked with vowel points and after giving every tradition its source is mentioned. The translation of every tradition is given immediately below the original text. Explanatory notes, where needed, are given in the margin. These elucidations are so clear that the readers can find answers to the questions that arise the mind and are acquainted with the true spirit of the religion and the correct preception of Hadith.<sup>1</sup> The language of this book is simple and easy.

Intikhab Sahih Sittah: This is a collection of traditions selected from Sahih Sittah, compiled and translated by Maulana Amjad-al-Ali, and published from Matha-e-Saeedi, Quran Mahal, Karachi. The year of its publication is not mentioned. It consists of 256 pages. The first column of each page contains the text and the second column is for the translation. The text is marked with vowel points. The traditions bear serial numbers, and the titles of the chapters are arranged in alphabetical order. At the end of every tradition the name of the book from which it has been taken is mentioned in brackets. The translator has also

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1. c f. Ibid.

elucidated the traditions, where necessary.

After the table of contents in the beginning, there is an introduction in which the compiler introduces the Quran and Hadith and gives a brief history of Hadith scholarship. At the end, he has given short biographical notes on eminent traditionist, Imam Malik, Imam Bukhari, Imam Muslim, Imam Abu-Daud, Imam Tirmizi, Imam Nisai and Ibn-Majah. The language of this translation is simple and easy.

Sunnat-e-Khair-al-Anam: This book has been written by Muhammad Karam Shah. It consists of 278 pages which was first published from Madina Printing Press, Lahore, in 1955.

The author examines the issue of the 'denial of Hadith' critically, and refutes the misunderstandings of the 'Munkireen-e-Hadith', with his forceful logic. He also highlights the mutual relationship between the Quran and the Sunnah, with arguments based on the principles of relationalism and Islamic thought for following the Sunnah. He has also given the history of the compilation of the Hadith and has narrated the biographies of the traditionists. In the beginning there is a preface of 8 pages by the author. The

language of the book is simple and chaste and the style is fascinating and impressive.

Fitna-e-Inkar-e-Hadith ka Manzar -wa- Fas Manzar:

The author Iftikhar Ahmad Balkhi wrote this book in three parts, but only its first part is available which consists of 240 pages and has been published from Nazir Printing Press, Karachi. The year of its publication is not mentioned.

The author has examined in this book the issue of the 'denial of Hadith', periodwise. He neither refutes the observations made by 'Munkireen-e-Hadith', nor does he discuss their views, but he has given the background of the issue of 'denial of Hadith' in such a way that one can distinguish between right and wrong. The language of the book is simple but scholarly and fascinating. The author has also written a preface of three pages.

Zarb-e-Hadith: The author of this book, Maulana Muhammad Sadiq Sialkoti has refuted the arguments advanced in favour of the 'denial of Hadith' with citations from the Quran. Its language is simple and intelligible. This book consists

of 408 pages and was published from Ainalgited Press, sialkot in 1961.

Mizan-e-Hadith: The author of this book, Mohammad Ali tries to determine the appropriate status of Hadith and to strike a balance between Mankireen-e-Hadith (who claim to be 'Ahl-e-Quran') and those Ahl-e-Hadith who go to the extremes. This book consists of 128 pages and has been published from Kareem Press, Lahore.

Sunnat ka Tashree'i Maqam, Quran-e-Azeem ki Roohani man:

The author of this important book, Muhammad Idris Meerutti, attempts at establishing the legitimacy of Sunnat, in the light of the Quran and refutes the observations of 'Mankireen-e-Hadith'. In the beginning there is <sup>a</sup> preface by Maulana Muhammad Yousuf Bijnauri and an introduction by the author. Its language is simple but scholarly. This book consists of 240 pages and has been published by Matba Islami Educational Press, Karachi.

Al-Nazar fi-al-Hadith: Its author, Maulana Abu Saeed Jhankavi has discussed in this book the history of the compilation of

Hadith and the method of its compilation, the principles of 'Rawayat' and 'Derayat', the classes and grade of narrators and Hadith books and the status of Hadith in Islam in detail. It is a scholarly and logical work written by the author. This book consists of 222 pages, and has been published by Anjuman Hib -al- Islam Mustafabad, District Saran (Bihar).<sup>1</sup>

#### THE TRANSLATION OF SAHIH -AL-BUKHARI

##### Fais-al-Bari Sharah Urdu Sahih Al-Bukhari:

This translation of Al-Bukhari with explanatory notes by Maulana Muhammad Abul-Hasan, was published from Matba-e-Muhammadi, Lahore, in 1892. It consists of 30 parts.<sup>2</sup> This is an old fashioned *translation*. First he gives the text with vowel points, and then its translation and explanatory comments. There is no arrangement of column or interlinear matter. Explanatory notes are denoted with ( ) Pā and they are based on Fath-al-Bari, Ishad al-Bari, Umdat-al-Qari, Kawakith-al-Durri, Taisir-al-Qari, Manh-al-Bari, and Hashi-e-Sindi. Though the text is accompanied by Isnad, these have been omitted in the translation. The language is intelligible.

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1. Cf. Tarjuman-al-Quran (Lahore) Vol. 29, No.3,4 (Sept. Oct. 1945), pp. 190-192.

2. But only four parts are available, i.e. 6th to 9th.

Tarjumah Sahih -al- Bukhari:

This translation has been done by Mirza Hairat Dehelavi. It was published in 3 volumes from Noor Muhammad Asch-al-Matabe in 1906. The first volume consists of 627 pages with 2515 traditions, while the second volume is spread over 672 pages with 2106 traditions and the third volume has 599 pages with 2405 traditions. This book contains only the translation, with out the text or explanatory notes.

There is a preface after 55 pages of the table of contents in which the translator discusses briefly the importance and relevancy of Hadith literature, and gives a brief history of the compilation of Hadith and a biographical note on Imam-al-Bukhari. This translation has also been published from Curzon Press, Delhi.

Sahih Bukhari Shareef:

This Urdu translation of Sahih Bukhari is the outcome of the collective work of Maulana Amjad-al-Ali, Maulana Abul Fath, Maulana Subhan Mahmood and Maulana Qari Ahmad, which has been published from Matba-e-Sa'eedi, Quran Mahal, Karachi. The first volume consists of 944 pages and 10 parts, and was the only volume available to the present researcher. One column contains the text and the other the

translation. The text is marked with vowel points. The explanatory notes are also included wherever necessary. The language is simple. Its introduction has been written by Khwaja Abd-al-Wahed Siddiqi, the chief editor of the monthly Payam-e-Haq, in which he gives a brief history of the compilation of Hadith from the early Islamic period upto the period of the followers of the successors of the Holy Prophet's companions. In the end, a detailed biography of Imam Bukhari has also been given.

#### Bukhari Shareef ka Khulasa Ta'freed-e-Bukhari

This is a compilation by Allama Abduhu-al-Misri al-Azhari translated into Urdu by Maulana Syed Abd-al-Daim Jalali Bukhari, which was published from Lal Kuran, Delhi in 1926. This book consists of 472 pages and contains 2160 traditions. Isnad have been omitted in the translation. Its language is intelligible.

Its introduction contains a detailed biography of 'Imam-al-Bukhari' and the number of traditions narrated by each narrator has been given.

#### Furqon-al-Bari fi sharah-Sahih -al-Bukhari:

This is a translation with explanatory notes of Al-Bukhari done by Syed Mahmood Rizvi and each part of Sahih



Bukhari has been published in a separate volume with translation and explanatory notes. Only the second and the sixth parts were available to the present researcher. The second part consisting of 316 pages was published in 1959, from Maktaba-e-Rizwan, Lahore and the sixth one with 212 pages was published in 1963 from the same press.

The text is marked with vowel points and the translation is literal. Every Hadith is accompanied by the arguments of the founders of the four schools of thought and a discussion on their tenets. Isnad have been omitted and repeated traditions are mentioned only once. In the first part there is a comprehensive introduction which contains a history of the compilation of Hadith, its importance and relevancy, its technical terms and a biography of Imam al-Bukhari.<sup>1</sup> The translation and the explanations are of a very high scholarly standard and the language is simple and intelligible.

Tarjuma Tajreed-e-Bukhari: Tajreed-e-Bukhari is a compilation of Allama Husain b. Mubarak Zubaidi, in which he has omitted the Isnad and the repeated traditions of Sahih -al-Bukhari. This is called 'tajreed' in the terminology of

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1. Cf. Syed Mahmood Rizvi, Fuyooz al-Bari Sharah sahih-al-Bukhari, (Maktaba Rizwan, Lahore, 1959), Vol.II, p.2.

the Hadith scholarship. Maulana Feeroz al-Din Lahori has translated it into Urdu. The translation consists of 1022 pages. The text is marked with vowel points. The language of the translation is simple and chaste.

The introduction contains the biographies of Al-Bukhari and the narrators. Its first edition was published by the translator himself in 1920 from Lahore.<sup>1</sup> Later the second edition was published by Malik Deen Muhammad from Lahore in 1936.

Mukammal Sahih Bukhari, Arabic-Urdu: This translation of Sahih Al-Bukhari, by Naib Naqvi was published in 1962, from Ilmi Printing Press, Lahore in three thick volumes. The first volume consists of 864 pages, the second volume is spread over 884 pages and the third volume contains 852 pages. Every volume is divided into ten parts and there is an index at the end. The traditions are numbered and every tradition has a title. Every page is divided into two columns - the first one for the text and the second one for the translation. The text is not marked with vowel points. Though the text is accompanied by the Isnad, in the translation they are omitted and all the narrators have

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2. Cf. Syed Mahboob Rizvi, "Urdu men Tarajim-e-Hadith", p.269.

been mentioned under the title of 'silsila-e-Rawiyan'. The terms 'Haddathana', 'Akhharnama' and 'Sametu' etc. have also been omitted in the translation. There are no explanatory notes either.

The first volume contains an introduction by Ghulam Rasool Maher in which he discusses the importance of Sahih al-Bukhari and gives a brief biographical note on Imam al-Bukhari. After the introduction, there is a foreword by the translator in which he describes the annunciation of the Prophet, the history of compilation of Hadith, a detailed biography of Imam Bukhari, his theory and conditions for accepting a Hadith, his greatness, his manner of arranging the traditions, other translations and commentaries of Sahih Bukhari and some distinctive features of his own translation. The language is simple and easily understandable.

Fazl-al-Bari: This translation of Sahih Bukhari by Maulana Fazal Ahmad Sialkoti was published in 1885 from Matba Taj-al-Hind, Lahore. This translation is given in thirty parts with the text marked with vowel points, Isnad and brief Asma-al-Rijal. Every page is divided into two columns, one for the text and the other for the translation. There are brief explanatory notes also. The language is simple.<sup>1</sup>

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1. Cf. Syed Mahboob Risvi, "Urdu men Tarajim-e-Hadith", p.268.

**THE TRANSLATION OF SAHIH MUSLIM**

**Tarjuma Urdu Sahih Muslim Sharif:**

This translation of Sahih Muslim by Daim-Jalali Bukhari is in two volumes, published under the supervision of Khalid b. Abd al-Hamned, Editor 'Molvi' from Hamidia Press, Delhi. The year of publication is not mentioned. The first volume which is the only one available consists of 496 pages. The text is not included in this translation. Every tradition bears a serial number. There are 3,571 traditions in the first volume. Though the Isnad are omitted at the end of every tradition the narrator's name is mentioned in brackets. There are no explanatory notes at all. The language of the translation is simple. The preface by Imam Muslim has also been translated. At the end of the book there is an index of the translation. The language is simple.

**Tarjama Sahih Muslim:**

This translation has been published from Hamidia Press, Delhi in two volumes. The language is simple and easy. Printing and calligraphy are also good.<sup>1</sup>

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1. Cf. Syed Mahboob Risvi, "Urdu men Tarajim-e-Hadith", p. 289.

## TRANSLATION OF JAME TIRMIZI

### Jame Tirmizi Sharif:

This translation of Tirmizi by Hafiz Hamid al-Rahman Siddiqi Kandhlavi was published in two volumes by Muhammad Saeed and Sons from Matba-e-Saeedi, Quran Mahal, Karachi, in 1967. The first volume, which is available, consists of 896 pages.

At the very beginning, the translator has mentioned some distinct features of Jame Tirmizi. This is followed by the table of contents. There is a most scholarly foreword by Khwaja Abdul Waheed, Editor monthly Payam-e-Haq. After this there is a detailed biography of Imam Abu Isa Al-Tirmizi. In the end, the translator has described some of the main features of his translation.

The translation is column-wise the text is marked with vowel points and the traditions bear serial numbers.

All the explanatory notes, which are included under 'Qūla Abu I'sa', have also been translated. If a tradition has been narrated by more than one narrator this has also been clarified by the translator. The book includes the translation of Kitab-al-E'lal and Shamail-e-Tirmizi.<sup>1</sup>

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1. Cf. Imam Abu I'sa Muhammad b. I'sa Tirmizi, Jame Tirmizi Sharif (Urdu tr.) tr by Hamid-al-Rahman (Matba-e-Saeedi, Quran Mahal, Karachi, 1967), Vol.I, p. 61.

For helping in the understanding of the Hadith, some words have been added in bracket. The book does not contain any explanatory notes and, as the translator admits, "commentaries have been avoided as far as possible"<sup>(1)</sup>

The language of the book is simple, easy and intelligible.

## 2) Tirmizi Shereef:

This translation of Tirmizi has been published from Noor Muhammad Asch-al-Matabe, Karachi, in two volumes. The name of the translator and the year of publication are not mentioned. The first volume has 400 pages and the second volume consists of 440 pages. The text is not included in this translation. The Isnad have also been omitted. Every tradition has been given a serial number. The publisher has given a brief introduction to Jame-Tirmizi, as well as a biographical note on Imam Tirmizi. Marginal notes make this translation very useful for the common people. The language of this translation is simple and easy.

## 3) Rabbeni Tirmizi Shereef Akai:

This translation has been published from Rabbeni Book

1. Ibid.

Depot, Delhi, under the supervision of Miskah-al-Din Jami'i, its first volume which consists of 400 pages was published in June, 1973 and the second one of 438 pages came out in January 1978. The name of the translator is not mentioned. This translation has been brought out with excellent calligraphy and fine offset printing. The text is not included. The first volume contains 2027 traditions and the second volume has 1808 traditions. The traditions and their chapters are numbered. The titles of the chapters are written in the margins. Isnad have been omitted from the translation but brief and comprehensive explanatory notes have been given in the margin. In the beginning, there is an introduction by Muhammad Abd Ullah Tariq Dehalavi. A brief biographical note on Imam Tirmizi is also included, which has been adapted from Mawaddat-e-Intikhab-al-Tarjama wa al-Tarjama. The different categories of the traditions have been briefly described. From page 8 upto page 40 there is a table of contents. After that the translation begins. This follows the translation of Kitab-al-R'ial which contains an account of Hadith learning, the principles of the compilation of Hadith, by Imam Tirmizi (Usool-e-Hadith), Isnad etc. Certain portions of Kitab-al-R'ial which were considered unnecessary for Urdu knowing people have been omitted. The language of the translation is

most chaste and delightful.

### TRANSLATION OF SHAMA'IL-E-TIRMIZI

#### 1) Shama'il-e-Nabvi:

This translation of Shama'il-e-Tirmizi is an old and literal one. The text is marked with vowel points. The name of the translation, the year of publication and the press are not mentioned.<sup>1</sup>

#### 2) Baba's-e-Khulid - Tarjuma Munasoon Shama'il-e-Tirmizi:

This poetical translation of Shama'il-e-Tirmizi by Ka'fi was published from Matba Haji Muhammad Husain in 1847. The text is also included. The translation is inter-linear.<sup>2</sup>

#### 3) Tarjuma Shama'il-e-Tirmizi:

This translation of Shama'il by Maulana Abd-al-Shakoor of Lucknow is excellent as regards its language and the style of writing. The first column is for the text and the

1. Syed Mahboob Risvi "Urdu men Tarajim-e-Hadith", p. 294.

2. Cf. Ibid, pp. 292-3.



second column for the translation. It was published by the translator himself from the office of Najam, Lucknow in 1929.<sup>1</sup>

4) Khaza'il al-Nabi:

This translation of Sham'il-e-Tirmizi by Sanaullah of Amritsar has been done for children. Therefore it is very brief and is written in a very simple language. It has been published from Amritsar by the translator himself.<sup>2</sup>

5) Amur-e-Muhammadi Sharah Sham'il-e-Tirmizi:

This is an Urdu translation and explanation of Sham'il-e-Tirmizi by Karamat Ali of Jaunpur. This is an interlinear translation with explanatory notes given in the margin denoted with فہم. It consists of 480 pages and was published in 1836. The language and style are old-fashioned but intelligible and easy.

In an introduction of 5 pages, Karamat Ali mentions the importance of Sham'il and the necessity of its trans-

1. Cf. Ibid.

2. Ibid.

lation and express his regret at the general negligence of Hadith. He also clarifies the different terms of Hadith learning. In the end there is a corrigendum of 3 pages. No doubt this is an important translation. Its style and languages are scholarly.

Tarjuman Sunan Ibn Majah:

This translation has been published from Hamidia Press, Delhi in one volume. The name of the translator and the year of publication are not mentioned. Its language is simple and easy.<sup>1</sup>

Tarjuman Sunan Abu Dawud:

This translation of Sunan Abu Dawud has been done by Muvi Abd-al-Awwal. It was published in two volumes from Hamidia Press, Delhi in 1950. The text is not given along with this translation. Its language is simple and easy.<sup>2</sup>

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1. Cf. Syed Maibook Rizvi "Urdu men Tarajim-e-Hadith" p. 291.

2. Cf. Ibid, p. 290.

TRANSLATIONS OF AL-ADAB-AL-MUFRAD

Kitab-e-Zindagi Urdu Tarjuma-al-Adab-al-Mufrad:

This is a collection of traditions relating to manners, family relations, rights and duties of man in relation to the society and the community, compiled by Imam Bukhari. This collection has been translated by Syed Abd-al-Quddos Hashmi, and published by himself in 1958 from Javed Press, Karachi. It consists of 368 pages. The text is not included. Chapters and the traditions bear serial numbers. There are no footnotes. The language of the translation is simple and easy. Though the translation is literal, the translator has added explanatory notes where necessary, in brackets.

After the table of contents there is an introduction by Chaudhry Muhammad Saleem Gahindri entitled "Muhasab Zindagi ki Ra'han" in which he describes the moral degeneration and social evils of the present age and their causes. There is a call on the people to think about the problems of moral decline. The purpose behind this translation has been given against this background. This follows the preface by the translator in which he gives an introduction

to Al-Adab-al-Mufrad and mentions some important features of his translation. There is a foreword about the history of the compilation of Hadith which also contains the essential terminology of the Hadith, a note as Hadith scholarship and a short biography of Imam al-Bukhari.

### Al-Adab-al-Mufrad

This is an Urdu translation of Imam Bukhari's Adab al-Mufrad, by Khaleel -al- Rahman Noman Mazahiri. It was first published from International Press, Karachi in 1962. It consists of 568 pages.

After the table of contents, there is a preface by the translator and a short biography of Imam Bukhari. This follows a foreword by Mufti Muhammad Shafi, which contains a brief account of Al-Adab -al- Mufrad and some of its distinctive features. The book also includes an article entitled "Risalah Khair-al-Usool fi Hadith al-Rasool" by Maulana Khair Muhammad, on the scholarship of Hadith and its terminology.

Every page is divided into two columns, the first one contains the text, while the second one is for the translation. The text is not marked with vowel points.

The chapters and the traditions bear serial numbers. There are 644 chapters in this translation. The translation is elucidatory rather than literal. Explanatory notes have been added by the translator where necessary. The language of the translation is simple, easy and delightful.

### Sunan Darimi Shareef Urdu

This is an Urdu translation of Sunan Darimi<sup>1</sup> which consists of 496 pages and has been published from Matba-e-Saeedi, Quran Mahal, Karachi. The name of the translator and the year of the publication are not mentioned. After a detailed table of contents there is an introduction by Maulana Amjad al-Ali, in which he discusses the importance of Hadith and gives brief accounts of the lives of the compilers of Hadith. There is another introduction, written by Mufti Intizamullah Shahabi of Cepanau, in which also the importance of Hadith is discussed. Then the translator has written a biographical note on Imam Darimi under the title "Taskeerah Jami Darimi". The text is given with this translation. Every chapter bears a sub-heading and a serial number. The number of traditions, mentioned in each chapter is also given. This translation consists of 3456

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1. Sunan Darimi is a notable and authentic work by Hafiz Abu Mohammad Abd Allah b. Abd-al-Rahman Darimi (d. 255 A.H.)

traditions. Isnad have been omitted. The language is simple and chaste. There are no explanatory notes to clarify the meanings of the traditions.

Riyaz al-Saliheen Mater <sup>۱۲۷</sup> Urdu:

This is an Urdu translation of Riyaz al-Saliheen by Mahiuddin Abi-Makariya, Yahya b. Sharaf al-Nowani (d. 671 A.H.) done by Maulana Abid al-Rahman Siddiqi<sup>1</sup>. This translation has been published from Matba-e-Saeedi, Quresh Mahal, Karachi, in two volumes. The first volume consists of 504 pages and the second one is spread over 479 pages. The year of publication is not mentioned. The text is marked with vowel points. The translator has added brief explanatory footnotes. The language is simple and easy as well as chaste.

After the table of contents there is an introduction by Maulana Hamid al-Rahman Siddiqi, which is divided into two parts. The first part is a brief introduction of Riyaz al-Saliheen and describes the efforts made by the translator

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1. Riyaz al-Saliheen has been compiled by the author containing the traditions relating to the daily life of the Prophet. Every chapter begins with Quranic verses and every tradition is cited with reference to the book of Hadith from which it has been taken.

and the publishers, while the second one contains a biographical note on Imam Nawawi. And after a foreword by Maulana Subhan Mahmood of one page, there is a translation of the introduction written by the original author. This follows the translation of the text.

#### Riyasat al-Abideen:

This translation of Riyasat al-Saliheen by Ahmad al-Din is idiomatic and easy language which has been published in two volumes. The year of the publication is not mentioned.<sup>1</sup>

#### Tarjama Mishkat Shareef:

This translation of Mishkat Shareef has been published from Noor Mohammad Asch-al-Mataba Bab-al-Islam, Karachi, in two volumes. The name of the translators and the year of publication are not mentioned.<sup>2</sup> In the beginning the translator gives the table of contents of the first volume spreading over 41 pages. This follows a brief account of the narrators who have been cited in the Mishkat. He was

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1. Cf. Syed Mahboob Rizvi: "Urdu men Tarajim -e- Hadith", p.302.

2. Only the first volume, which consists of 552 pages, was available to the present researcher.

also discussed the different categories of traditions. After this there is the translation of the introduction written by the original author, and then the actual translation begins. The original text and explanatory notes are not given along with this translation. The traditions bear serial numbers. The first volume contains on 3290 traditions. Its language is simple and intelligible.

Be al-Rahmat -al-Muhdat Tarjamah al-Mishkat:

This translation of Mishkat was published with the efforts of Abd-al-Ghafoor Ghamavi, in 1906, from Matba Anwar al-Islam, Amritsar in four volumes. The first volume consists of 520 pages, the second contains of 2 472 pages, the third is spread over 452 pages, and the fourth one consists of 468 pages. The name of the translator is not mentioned. The translation is literal and interlinear. The original text is marked with the vowel points. The titles of the chapters are written in the margin. The language of this translation is simple but old-fashioned.

In the beginning of the first volume the translator describes a few important features of his translation and discusses the importance of Hadith. He also defines the Hadith and describes briefly the different categories of traditions. There are also brief biographical notes on eminent traditionists.



**Al-Multaqifat:**

This is another translation of Mishkat and contains the same features as those of the above-mentioned translation, Be-Al-Rahmat al-Muhdat. However, the calligraphy and printing of this translation are better and the translation is simple and easy. The name of the translator and the year of publication are not mentioned.<sup>1</sup>

**Mishkat Shareef:**

This translation of Mishkat has been published from Matba-e-Saeedi, Quran Mahal, Karachi in three volumes. The name of the translator and the year of publication are not mentioned. The first volume consists of 664 pages while the second contains 608 pages and third one is spread over 456 pages. In the beginning, after the table of contents, there is a translation of "Megaddam-bar-Mishkat al-Masbi" by Sheikh Abd-al-Haq Muhaddith, Dehlevi. Then the translation of 'Khutba-e-Kitab' is given along with the text. After this there is the translation of the original book from "Kitab-al-Imam". The translation is column-wise, the first column contains the text and the second one gives the translation. The text is marked with the vowel-points.

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1. Syed Maibooob Rizvi, "Urdu men Tarajim-e-Hadith", p.294.

The chapters and the traditions mentioned bear serial numbers. Marginal explanatory notes are also included where necessary. The language is simple and easy.

Tarjamah Mishkat:

This translation of Mishkat is the oldest one, except for the translation entitled Yamahir-e-Haq by Nawab Qutub-al-Din Khan. It was published in 1854 from Bombay in two volumes. This translation is literal and interlinear. The text is marked with the vowel points. The name of the translator is not mentioned.<sup>1</sup>

Tarjamah Mishkat:

This translation of Mishkat has been published from Hamidia Press, Delhi. The name of the translator is not mentioned. This is a good translation as regards the language and style of writing.<sup>2</sup>

Tarig-al-Najat Tarjamah Al-Sahih min al-Mishkat:

This translation of Mishkat by Maulana Abu Muhammad Ibrahim has been published from Amnat Press, Hyderabad

1. Ibid.

2. Cf. Ibid.

Deccan. A distinct feature of this work is that it is the translation of selected traditions from Mishkat which have been mentioned in Sahihain. The original text is not given. The language is simple and idiomatic.

#### Al-Masabih Mishkat Urdu Tarjuma:

This Urdu translation of Mishkat by Abd-al-Daim Jalali Bukhari has been published from Hamidia Press, Delhi, in two volumes.<sup>1</sup> The year of publication is not mentioned. The original text is not given and there are no explanatory notes. The traditions have been given serial numbers. In the end the translator has given the table of contents of the second volume of Mishkat. Short biographical notes on the narrators have also been given. The number of the narrators is 924. The language of this book is simple and easy.

#### Tarjama al-Tarhsh wa al-Tarhsh:

##### (1) Intikhab al-Tarhsh wa al-Tarhsh:

This book was compiled by Hafiz Zaki -al- Din Abd al-Aziz Al-Mandri, has been translated by Muhammad Abdullah

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1. Only the second volume of the translation was available to the present researcher.

Tarig of Delhi and was published in 1973 from Jamal Printing Press, Delhi, on behalf of Nadwatul Musannifin, Delhi.

Of the three volumes, which are available to the present researcher, the first one consists of 432 pages, the second volume which was published from Al-Jamiat Press, Delhi, in 1976 is spread over 400 pages, and the third volume which was ~~was~~ published from Jamal Printing Press, Delhi, in 1978, consists of 374 pages. The first volume contains a comprehensive scholarly introduction spread over 241 pages in which the translator has discussed other translations of this work, with a biographical note on the author. It also mentions the distinct features of the translations and describes the history of the compilation of Hadith, the importance of Sunnah etc. The translator gives biographies of eminent traditionists and the services rendered by them. In the end, he clarifies the meaning of the terminology of Hadith literature. Then begins the translation of the text. The text is not marked with vowel points, except for the Quranic verses, which bear vowel points. First, he gives the text and then its translation and explanation. Explanatory notes are most detailed and contain valuable information. Along with the simplicity of the language and the way of writing, there is a novelty in the style. Verses are also cited in the explanation where necessary. The traditions bear serial numbers and every tradition is accompanied by the mention of the book from

which it has been taken in brackets.

Tabshar wa Tanseer Tarjama Al Targheeb wa-al-Tarheeb:

This is the translation of a part of Al-Targheeb wa-al-Tarheeb by Mirza Muhammad Beg, which was published by his brother Muhammad Yaqub Beg, editor 'Kashif al-Uloom' from Matba-e-Aamari, Delhi in 1908. The translation is simple and idiomatic. No explanation are included.<sup>1</sup>

Bashar-e-Naseer:

This is a brief translation of Al-Targheeb wa-al-Tarheeb by Maulana Muhammad Abdul Majeed of Ponnaur. The text is not given along with this translation. Moreover, the translator has included only Sahih and Hasan traditions of Al-Targheeb wa-al-Tarheeb. This translation consists of 320 pages. It was published from Maktaba-e-Zuhra-e-Hillat Varanasi in 1962.<sup>2</sup>

Al-Targheeb wa-al-Tarheeb:

A translation of Al-Targheeb wa-al-Tarheeb was

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1. Cf. Hafiz Zaki al-Din Abd-al-Azeem Al-Munzari, Intikhab al-Targheeb wa-al-Tarheeb (Urdu tr) tr. by Muhammad Abd Allah Tariq (Jamal Printing Press, Delhi, 1973), Vol. I, pp. 58-59. Also Syed Mahboob Rizvi "Urdu men Tarajim -e- Hadith", p. 301.
  2. Cf. Hafiz Zaki-al-Din Abd-al-Azeem Al-Munzari, Op. cit. pp. 60-61.

published serially in the monthly 'Al-Hadi' under the editorship of Muhammad Uthman Khan before the partition of India. It is the result of the efforts of many translators such as Maulana Muhammad Ishaq b. Abdullah of Meerut, Maulana Zafar Ahmad of Thana Bhawan and Maulana Sabir of Anroha. The language of the translation is idiomatic and explanatory notes are also included in it.<sup>(1)</sup>

#### TRANSLATIONS OF BU'LOUGH-AL-HARAM

##### Talkhas-Suhl-al-Salam fi Sharah Bu'loogh-al-Haram

This is an Urdu translation of a prominent work Bu'loogh-al-Haram by Hafiz Ibn Hajr Asqalani rendered by Muhammad Sulayman Geelani which was published by Jamiat-e-Ahl-e-Hadith Gujranwala from Asraf Press, Lahore in 1963. This translation consists of 451 pages. At the end there are short biographical notes spread over 54 pages, on the narrators who have been mentioned in this book, written by Muhammad Yousuf. In the end there is a table of contents in two pages. Every page is divided into two columns, the first one gives the text, while the second contains the translation. The text is marked with vowel points.

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(1) Ibid

Explanatory notes are given in the margin and are based mostly on Subul-al-Salam and the language is simple and easy.

The translator has given an introduction to the Bu'loogh-al-Maram and he has described its distinctive features. He also mentioned some features of his translation and explanations, and discusses the terminology of Hadith learning. There are short biographical notes on the traditionists and a comprehens<sup>ive</sup> biographical article on Hafiz Ibn-e-Hajar Asqalani by Abd-al-Qayyum. This is the first Urdu translation of Bu'loogh-al-Maram.<sup>1</sup>

#### Bu'loogh-al-Maram min Adillat al-Ahkam Mutarjam

This Urdu translation of Bu'loogh-al-Maram is by Amjad-al-Ali. It has been published by Noor Muhammad Asch-al-Matabe, Karachi. The year of publication is not mentioned. It consists of 320 pages. Every page is divided into two columns, the first one contains the text and the second is for the translation. The text is marked with vowel points. The total number of traditions given in this book are 1597. Brief marginal notes are also given here and there. Its language is simple and intelligible.

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1. Cf. Hafiz Ibn Hajar Asqalani, Talkhaas Subul-al-Salam fi Sharah Bu'loogh-al-Maram (Urdu tr.) tr. by Muhammad Sulayman Keelani (Ashraf Press, Lahore, 1963), p. Dal ( )

After the table of contents in the beginning, a biographical sketch of Hafis Asqalani has been given and then there is an article entitled 'Khair-al-Usool-fi-Hadith al-Rasool' by Maulana Khair Muhammad Jullundhari which contains the definitions and the different categories of Hadith and elucidates the method applied by Ibn-e-Hajar to comp<sup>ile</sup> the traditions. This follows translation of the original text.

#### THE TRANSLATIONS OF MUWATTA IMAM MUHAMMAD

##### Muwatta Imam Muhammad Muhtar in Urdu:

This Urdu translation of a well-known work Muwatta Imam Muhammad, by Khwaja Abd-al-Waheed has been published from Matba-e-Saeedi Quran Mahal, Karachi. The year of publication is not mentioned. It consists of 456 pages. The first column of every page is for the text and the second column for the translation. The <sup>text</sup> is marked with vowel points. The translation is also accompanied by explanatory notes. Chapters and traditions bear serial numbers. The language of the translation is intelligible. In the beginning, after the table of contents, there is a scholarly introduction by Maulana Muhammad Abd-al-Rasheed Nomani in which he discusses the importance of Muwatta in the light of the opinions of eminent traditionists. He



also mentions the purpose of its compilation and describes the different copies of the Mawatta, its distinctive features as well as a comparative study of Mawatta Imam Muhammad and Mawatta Imam Yahya and gives an account of the popularity of Mawatta Imam Muhammad. It also gives a short biography of Imam Muhammad. After this comprehensive introduction, the translation of original text starts, which begins with Kitab-al-Salat. There are 1005 traditions in this collection.

Tanweer-al-Mumajjad, Sharah Urdu Mawatta Imam Muhammad:

This translation and explanation of Mawatta Imam Muhammad has been done by Ataulah Khoshabi which was published from Matba-e-Muhammadi, Lahore in 1993. It consists of 448 pages. The style of the translation and explanation is quite old. The text is marked with vowel points. Isnad are also included with the text. The translation is given immediately below the text. Explanatory notes are also added. The style and the language of the work are old-fashioned.

Musnad Imam Aazam:

This book is a collection of 523 traditions narrated by Imam Aazam Abu-Haneefa. Its translation by Maulana Saad

Hasan has been published from Matba-e-Saeedi, Quraan Mahal, Karachi. The year of publication is not mentioned. The translation consists of 411 pages. Several traditionists have compiled the narratives, traditions and adaptations of Imam Aazam. The Musnad under discussion has been compiled by Abd-Allah Harthi abridged by Allama Haskafi, and arranged in the order of the chapters of Fiqh by Mulla Abid Sindhi.<sup>1</sup> Every page is divided into two columns, the first one for the text and the second for the translation. The text is not marked with vowel points. Every chapter and tradition bears a serial number. Translation of the traditions follows comprehensive explanatory notes to make the readers understand the issues involved. In the beginning there is an introduction by Maulana Muhammad Abd-al-Rasheed Nomanji in which he has discussed the position of Imam Abu-Haneefa among the traditionists, and mentions sixteen traditionists who compiled and arranged the traditions narrated by Imam Aazam. He also throws light on the importance of Musnad Abu Haneefa. After the introduction, there is a detailed biography of Imam Aazam Abu-Haneefa, written by Maulana Qari Ahmad of Pilibhit.

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1. Abu-al-Iman Afghani: Musaddamah Kitab-al-A'athar la-Al-Imam Abu Yusuf cited by Imam Abd-Allah Harthi, Musnad Imam A'azam Mutarjam Urdu tr. by Saad Hasan (Matba Saeedi Quraan Mahal, Karachi, n.d.), p.14.

The language of the translation is simple and intelligible.

Kitab-al-Aathar Mutarjam Urdu:

Kitab -al- Aathar is a collection of 900 Aathar which have been selected from 40,000 traditions by Imam Aazam Abu Haneefa narrated to his disciple Imam Muhammad Hasan Shaibani. Its translation by Maulana Abdul Fatah Muhammad Saghiruddin has been published from Matba-Saeedi, Karachi. The year of publication is not mentioned. The translation consists of 326 pages. The first column of every page is for the text and the second column for the translation. The text is marked with vowel points. Every title and every tradition bears a serial number. Explanatory notes have also been added where necessary. The language is simple and intelligible.

In the beginning there is an introduction entitled "Kitab-al-Aathar" by the publisher, then a preface by Maulana Abd-al-Rasheed Nomanji. And after the table of contents there is the translation of the original text.

Fais-al-Sitar Tarjama wa-Sharah Kitab -al- Aathar:

This translation and commentary on Kitab-al-Aathar

is written by Maulana Abd-al-Azees. The language of the translation is simple and intelligible. The text is marked with vowel points. Muhammad Abul Hasan, the translator of Faiz-al-Bari, has revised this translation. This translation was published from Matba-e-Gulzar-e-Muhammadi, Lahore in 1891<sup>1</sup>.

Sharah Urdu Arba'een Novavi:

This is the Urdu translation with explanation of Arba'een by Allama Sheikh Mohi-al-Din Al- Novavi. Its translation by Maulana Muhammad Ashiq Ilahi a Bulandshahari has been published from Multan under the supervision of Abd-al-Rahim, owner Kutub Khana Rahimia. It consists of 172 pages. The year of publication is not mentioned. In the beginning there is an introduction by Maulana Habib al-Rahman Asmi in which he mentions the several copies of Arba'een, its distinct features and its different elucidations. Then there is a preface by A'ashiq Ilahi Bulandshahari, and also the preface by Imam Novavi with translation. The text is marked with vowel points. The translation follows comprehensive and detailed explanations.

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1. Cf. Syed Mahboob Rizvi, "Urdu men Tarajim-e-Hadith" p.295.

Every tradition bears a serial number. The language of this book is simple, easy and intelligible.

Sahifa Hamman-b-Manabbah:

A compilation of traditions entitled Al-Sahifat-al-Sahihah had been done by Hazrat Abu-Hurairah before 58 A.H. for one of his student, Abu-Oqba Hamman-b-Manabbah. This sahifa has been edited by Muhammad Hameedullah with a preface and marginal notes, and it has been translated into Urdu by Malvi Muhammad Habibullah. The fourth edition of this translation was published in 1965 from Islamic Publication Society, Hyderabad. It consists of 143 pages. In the beginning of the book, there is an introduction entitled, 'Harf-e-Aaghaaz' by Muhammad Rahim-al-Din, President Islamic Publication Society, Hyderabad, in which he has criticised the views of the Hunkireen-e-Hadith, and he has called on the readers to understand the methods of research followed by the ancients. He has also thrown light on the importance of Hadith. The third and the fourth edition of the translation has a foreword as well as a preface by Muhammad Hameedullah. The preface is scholarly. In it he has discussed the importance and status of Sahifa-e-Hamman-b-Manabbah in the history of Hadith literature. The preface also contains photographs of the two of the Prophet's letters ( کتوبات نبویہ ). The text and its

translation begin with page 80. One page is for the text and the facing page is for the translation. The text is not marked with vowel points. The traditions have been given serial numbers. The total number of traditions given in the sahifa are 138. The abbreviations used in it have been elucidated. The translator also mentions the chain of narrators of Sahifa-e-Imam-b-Manabbah, which are preserved in Berlin and Damascus. The language of the translation is simple and easy.

Tarjama Tahavi-al-Mawsoo-b-Sharah Mani -al- A'athar:

This is a Urdu translation of an important compilation of Imam Abu-Jafar-al-Tahavi, who belonged to Hanafi School of thought, by Ahmad Ali (Khateeb Jama Masjid, Lahore) published by Sheikh Ilaahi Bux, Bookseller, Lahore in 4 volumes. The text is marked with vowel points and Asnad are also included. Its language is intelligible. This translation is valued <sup>very</sup> highly among the followers of the Hanafi school of thought.<sup>1</sup>

Talkhees -al-Sahah Tarjama Taiseer-al-Masool-ila-Jama-al-Usool:

This is the Urdu translation by Maulana Mohi-al-Din

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1. Cf. Syed Mahboob Rizvi, "Urdu men Tarajim-e-Hadith", p.291.

din of the compilation by Qazi-al-Qusat Allama Sharaf-al-Din Hibatullah-b-Abd-al-Rahman Al-Bazri who had collected the traditions of Sahah Sittah excluding the repeated one and omitting the Asnad. The translation is easy and idiomatic. The text is also given with vowel points. It has been published from Matba-e-Siddiqi, Lahore in 6 volumes. The year of publication is not mentioned.<sup>1</sup>

Sifr-al-Sa'adat:

It was compiled by Allama Majduddin Ferossabadi, who had arranged the traditions in the order of the chapters of Fiqh. Maulana Faqeerullah has translated it into Urdu with marginal notes and comments. This translation has been published from Matba Muhammadi Lahore. The year of publication is not mentioned. Its language is old-fashioned.<sup>2</sup>

Undat-al-Ah'kam:

Hafiz Taqi-al-Din Abu Muhammad Abd-al-Ghni b. Abdullah Al-Maqadisi had collected in this book the traditions relating to injunctions and prohibitions which are unanimously accepted by both the prominent traditionists,

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1. Cf. Ibid., pp. 296-297.

2. Ibid., p. 298.

Imam Bukhari and Imam Muslim. It has been translated into Urdu by Abd-al-Hameed. The translation is interlinear and the text is marked with vowel points. It has been published from Islamic Press, Lahore. The year of publication is not mentioned. The translation is simple and easy.<sup>1</sup>

### Munabbihat:

This compilation of Hafiz Ibn-e-Hajar Asqualani has been translated into Urdu by Mohibullah. This book is a collection of those traditions which are related to counsels and precepts. The translation is interlinear and its language is old fashioned. The first edition of this translation was published in 1867 from Matba-e-Mustafai, Delhi. Later, several editions of this translation were brought out by other publishers.<sup>2</sup>

### Risalat-e-Mabviyah:

The compiler and translator of this work is Abd-al-Man'in Khan who has collected in his book the letters of the Prophet, which he has sent to the kings of

1. Ibid., p. 299.

2. Ibid., p. 300.



different countries and to the neighbouring tribes, calling upon them to embrace Islam. The number of such letters is controversial and varies between 126 and 139 and they are spread over different books of traditions. In Risa'alat-e-Habviyah all those letters have been gathered in one volume. Every page is divided into two columns. The first column is for the text and the second one for the translation. The language of the translation is easy and chaste. Difficult words in the letters have been explained and issues arising out these letters have been clarified.<sup>1</sup>

#### Khasa -e- Kibre:

This book was compiled by Hafiz Jalal-al-Din Suyooti, in which the accounts of the miracles of the Prophet have been collected from the Sahih books of traditions in two volumes. This book has been translated by Abd-al-Jabbar Khan Asifi and this translation has been published from Mufeed-e-A'm , Agra. The language of the translation is simple and chaste.

#### Ahadith-e-Qudsiyah:

Maulana Khalil-al-Rahman of Burhanpur has collected

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1. C. f. Ibid.

and translated the Ahadith-e-Qudsiyah from Sahih Sittah and Mishkat. The translation is interlinear. Explanatory notes have also been added here and there. The language of the translation is old-fashioned. This book has been published in 1897 from Matba Muftabai, Delhi.<sup>1</sup>

Kashf-al-Zulmat-fi-Tarjamat-e-Noor-al-La'mah:

Noor-al-La'mah was a compilation of Hafiz Jalal-al-Din Suyooti who had collected in this book the traditions relating to the virtues and significance of Friday. It has been translated by Maulana Muhammad Ali of Moradabad, into idiomatic and easy Urdu under the title of Kashf-al-Zulmat, which was published in 1879 from Matba <sup>Mulla</sup>-al-Uloom.<sup>2</sup>

Tarjamah Sirr-al-Shahadatini:

This is a compilation of Shah Abd-al-Azeez Dehalavi. Its translation is literal and interlinear. The text is marked with vowel points. The first edition of this translation was published in 1866 from Matba-e-Kashmir.<sup>3</sup>

Tarjamah Asfoori:

This book was compiled by Allama Muhammad b. Abi

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1. Cf. Ibid.

2. Cf. Ibid.

3. Cf. Ibid.

Dair, containing 40 traditions. A special feature of this collection is that every tradition, included in it has been followed by relevant stories, traditions and the sayings of virtuous persons. Abd-al-Sattar Tonki has translated it into Urdu. The language of the translation is simple and eloquent. It was published by Faizuddin Bookseller, Lahore<sup>1</sup> in 1908.

Tarjama al-Fawa'id al-'Ajma'ah fi Ahadith al-Mudhoo'ah

In this book Allama Muhammad Shaukani had collected the false traditions. Its Urdu translation was published from Matba-e-Siddiqi, Lahore in 1887. The name of the translator is not mentioned. The first column of every page contains the text and the second has its translation.

Sil'at al-Qurbah, Tarjama wa-Sharh al-Mukhbab

Sharah al-Mukhbab is an important compilation by Hafiz Ibn-e-Hajar Asqalani on Usul-e-Hadith which is included in the syllabuses of Arabic schools. This book has been translated into Urdu by Maulana Muhammad Abd-al-Hai (Khatteb, Jama Masjid, Rangoon) with explanatory notes.

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1. Cf. Ibid.

It consists of 72 pages with a preface of 5 pages by the translator. At the end of the book there is a short biography of Hafiz Ibn-e-Hajar Asqualani. The language of the translation is simple and intelligible. It was published from Kutub Khana Rahimia, Sunahri Masjid, Delhi in 1927 A.D.

Durr-e-Fawa'id - Tarjama wa Sharah Jam-al-Fawa'id:

Jam'al-Fawa'id is a selection from 14 authentic books of traditions<sup>(1)</sup> compiled by Allama Muhammad b. Muhammad b. Sulaiman Rodani. Anad and repeated traditions are omitted from it. Maulana A'shiq Ilahi of Meerut saw its manuscript in Syria and brought its copy with him and after editing it for three year published it in India. Afterwards he translated it adding explanatory notes and published his translation in 1932 from Meerut.<sup>2</sup>

This translation has several distinctive features:

- 1) The translator has paid special attention towards simplicity and brevity. He has also added explanatory notes where needed, after denoting fā (ف).

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1. Such as Sahih-al-Bukhari, Sahih Muslim, Abu Dawud, Jam-al-Tirmidzi, Nisai, Ibn-e-Hajar, Moatta Imam Malik, Musnad Imam Ahmad, Sunan-e-Darimi, Musnad Abu Yala, Musnad Abu Bakr and Musanant-e-Thalatha (Kabeer, Aqat and Sagheer) by Tabrani
  2. Cf. Allama Muhammad b. Sulaiman Rodani, Durr-e-Fawa'id Tarjama wa-sharah Jam-al-Fawa'id (Urdu tr) tr by Ashiq Ilahi Meeruti Mahboob-al-Mataab-Barqi Press, Delhi, Vol. IV, pp. 3, 4, 8.

- 2) The translator has dispelled very successfully the prevailing doubts and scepticisms especially of the modern educated class.
- 3) In view of brevity he has used abbreviations for the book, as Kha ( خ ) for Bukhari, Sin ( س ) for Muslim, qaf ( ق ) for Sahihain, dotted ha ( ه ) for Sunan Ibn-e-Majah, ta ( ط ) for Moatta Imam Malik, Mim ( م ) for Musnad Imam Ahmad gaf ( ج ) for Musnad Abu Yala Musali, bag ( ب ) for Musnad Abu Bakr Basas, ra ( ر ) for Sunan-e-Darimi, Kaf ( ك ) for Mo'jam-e-Kabeer, Waw ( و ) for Mo'jam-e-Ausat, ghain ( غ ) for Mo'jam sagheer, sitt ( س ) for Sahah Sittah, etc.
- 4) The translator has also included in the second edition of this translation, marginal notes by Allama Khalid Damashqi found in the original manuscript.
- 5) The translation is idiomatic. The text is not marked with vowel points.
- 6) The translator has benefited from the explanations and marginal notes on Jam-al-Fawa'id especially those by Bazl-al-Majhood Sharah Abi Dawud, Isa-al- Allama Khaleel Ahmad Majma'al-Bihar, Aini, Novavi and Mazahir-e-Haq.

7) The traditions in every chapter bear serial numbers.

The book is divided into four parts. The fourth part, which is the only one available to the present researcher, consists of 742 pages. It was published in 1926 from Mahboob-ul-Matabe, Barqi Press, Delhi. In the beginning of this there is an introduction by the translator and a table of contents. At the end there is a corrigendum of § Jan-ul-Fawa'id.

Sharah Mushkil-ul-Ahadith Mazhab-e-Mukhtar:

This is a translation with explanatory notes of Mamni-ul-Akbar, a compilation of Imam Abu-Bakr Muhammad b. Ismaq b. Yaqub-ul-Kalabezi (d. 371 A.H.). Its manuscript has been preserved in Kutub Khana Peer Muhammad Shah in Ahmadabad. In 1975, Mufti Azeem-ul-Rahman learned about it and about its importance. Accordingly, he edited as well as translated it into Urdu, wrote marginal explanatory notes on it and published it from Nomani Press, Delhi, under the supervision of Peer Muhammad Dargah Shareef Trust, Ahmadabad, in 1978.<sup>1</sup> The translation consists of 606 pages with excellent calligraphy and fine printing.

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1. For details see Azeem-ul-Rahman, Mazhab-e-Mukhtar (Nomani Press, Delhi, 1978), pp. 7-9.

Maani-al-Akhbar:

Maani-al-Akhbar is an elucidation of those traditions which deal with difficult subjects. It does not seem to have been compiled by the author himself, but perhaps one of his students has written down his lectures on the traditions mentioned in it.<sup>1</sup> Since the contents of Maani al-Akhbar were not arranged properly, the translator has arranged the matter and has divided it into chapters with sub-headings and titles. The translation is idiomatic and easy rather than literal. The translator has omitted the repetitions in the original work. He has tried to convey the actual sense of every sentence in the original rather than rendering the strings of synonyms and poetic expressions, and he has cited only those books in his marginal notes, which are famous and are easily available. The language of this translation is simple, easy, chaste and impressive.

Asma-al-Rijal:

Tarjama Tabqat-e-Kabeer: Tabqat-e-Kabeer is a prominent work on the art determining the reliability of the persons reporting the traditions. It was compiled by Abu-Abdullah Muhammad b. Saad Katib Al-Maqidi (d. 230<sup>A.H</sup>) in the beginning

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1. Ibid., p. 12

of the third century A.H. In this book the author has given the biographies of the Holy Prophet, his companions, the successors of the companions and the followers of the successors of the Holy Prophet's companions, the spouses and the female companions of the Holy Prophet. This book has been translated into Urdu by Maulana Abdullah Al-Amadi for Darul-Tarjama, Asifia, Hyderabad, Deccan, and was published from Mathe-e-Jamia-Osmania, Hyderabad in 1944 in 22 volumes.<sup>1</sup> In the beginning of the first volume the translator describes the distinctive feature of his translation in the introduction entitled "Talmeehat". Thereafter he discusses the method of narration which was common among the Arabs and its special features and mentions the 'Sanad' of Ibn-e-Saad in "Silsila-e-Rawayat". This follows a short biography of Ibn-e-Saad and a review of Tabqat entitled "Musannif aur Tasneef". Then comes the translation of the text <sup>but the text</sup> is not not given with this translation.

Brief explanatory notes have been added where necessary in the margin. The translator has tried his best to retain the spirit of the original work. The language of the translation is simple and easy.

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1. Only 8 volumes of this translation are available before us.



### Tarjamah Uqu'd -al-ghaba:

Uqu'd-al-ghaba is a prominent work by Ibn-Atheer-al-Juzari (d. 630 A.H.) in which he gives the biographies of 7500 companions. This book has been translated by Maulana Abd-al-Shakoor of Lucknow and published from Omiat-al-Mataba, Lucknow in 1910. The language of this translation is simple and easy. Entries in it are arranged in alphabetical order.<sup>1</sup>

### A STUDY OF SOME IMPORTANT MANUSCRIPTS

#### Al-Kaus-al-Khafi-ala-Jama-al-Tirmizi:

This is an important work written by Syed Muhammad Naqi-al-Din of Gopamu in which he has explained the traditions mentioned in Jama-al-Tirmizi in the light of the Qurannic verses, Sunnah and the sayings of the eminent traditionists and jurists. The author also gives the opinions of the four schools of thought. This manuscript consists of 262 foolscap size pages. A scholarly introduction of 14 pages is also given in the beginning, in which the author critically examines the different issues relating to the Hadith and its topics. He also assesses the importance of Jama-al-Tirmizi and Imam Tirmizi. He gives the Jama-al-Tirmizi fifth position among Sahah Sittah.

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1. Cf. Syed Mahboob Rizvi "Urdu men Tarajim-e-Hadith", pp. 303-304.

**Naat-e-Rasool - the Urdu Sharah-e-Hadith:**

This is the Urdu translation by Fani Haqqani of Lubab-al-Akhbar which is an elucidation of 400 selected traditions<sup>1</sup>. In the beginning there is the table of contents of the 40 chapters. The text is written with red ink while the translation is written with black ink. The text is marked with vowel points. The language of this translation is old-fashioned. This manuscript was written in 1209 A.H. It consists of 25 pages and every page contains 19 lines.

**Arba'een fi Bayan-e-Sunnat-al-Mursaleen:**

This is an scholarly compilation by Abu Sulaiman Muhammad Ishaq in which he has dealt with forty different issues relating to daily life in the light of 'Hadith' and 'Sunnah' and the pronouncements of the jurists. The calligraphist Syed Abu Muhammad Jalozari writes that Abu Sulaiman had discussed thirty-five issues in spite of his illness and that he (Syed Abu Muhammad) himself has added the discussion of five more issues from the indication that he found, so that the book now contains a discussion of forty issues.

The manuscript consists of 23 pages. The date of

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1. Cf. Fani Haqqani: Naat-e-Rasool ki Urdu Sharah-e-Hadith (M.S.), Maulana Azad Library, AMU, Habibganj Collection p. 1.

compilation is not mentioned. The number of lines in every page is different. Some page contains 18 lines while some other have 21 lines and still others contain only 15 or 16 lines. The language and the style of the manuscript are old-fashioned.

Chehel Hadith Ba Tarjama Urdu:

This is a translation and explanation of *forty* tradition which the translator has been authorized to narrate by Shah Abd-al-Azeez. The translator has mentioned the chain of narrators from Shah Abd-al-Azeez upto Hazrat Ali b. Abu-Talib. He has also stated that his chain of Asnad is related to Ahl-e-Bait. The text is written in red ink while its translation is in black ink. Explanatory notes are indicated with the symbol *ٲ* ( *ٲ* ). This manuscript consists of 16 pages and every page contains 14 lines. The style is old-fashioned.

Tohfah al-Akham fi Tahreeq al-Alwan:

This is an Urdu translation with explanatory notes of a Persian manuscript of Maulana Shah Rafi-ul-Din. The author discusses in this booklet the propriety and lack of propriety of colours in the light of traditions, Asar-e-Sahabah and the pronouncements of the *Imams*. The name of

the translator is not mentioned. The subject of this booklet is the status of the different colours according to the dogma of Islam.

The manuscript consists of 51 pages and every page contains 14 lines.

Zia-al-Qulob Tarjama Libas-al-Mahboob:

This is an Urdu translation of a Persian booklet Libas-al-Mahboob by Sheikh Abd-al-Haq Muhaddith Dehelavi. Mohammad Ziauddin translated it into Urdu at the instance of Maulana Muhammad Qutub-al-Din. In this work the author mentions the dresses and the manner of dressing of the Prophet in the light of the traditions. The manuscript consists of only eleven pages and every page has 17 lines. The year of its compilation is not mentioned.

Alaqa-be-al-Izan fi Hadith-al-Tahoor:

It is an idiomatic translation with explanatory notes of one of the chapters of Jam-al-Tirmizi entitled 'Kitab-al-Taharat' by Maulana Mohammad Yawar Husain Farooqui (d. ) of Gopamau. This translation consists of 75 pages. The translator has also added notes about purity and cleanliness.

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Al-Akhirat:

This is a selection of 40 traditions with their translation into Urdu, relating to essential matters by Maulana Muhammad Yawar Husain Farooqui of Gopamau. This manuscript consists of 55 pages. Every tradition is mentioned with reference to the book of Hadith from which it has been culled. The language of this booklet is simple, chaste and scholarly.

Al-ahib-u-Inda-Allah'i:

This is an important booklet compiled by Maulana Muhammad Yawar Husain Farooqui of Gopamau on the knowledge of the mysterious. The translator discusses the issue of the knowledge of hidden things comprehensively. He has divided his work into three chapters. In first chapter the issue has been discussed in the light of Quranic verses, while in the second chapter it has been discussed with citations from the traditions and in the third one it is tackled with reference to the pronouncements of the fuqaha.

In the beginning of the work there is a scholarly introduction and at the end there is a conclusion in a scientific and scholarly style. This manuscript consists of 67 pages.

## CHAPTER VI

### A List of original and translated works on Hadith Literature in Urdu:

The above chapters deal with the history of the development of Islamic sciences and a detailed study of the development of Hadith Literature in India, especially in the Urdu Literature, along with a period-wise account of the development of Hadith literature in India. But since it is very difficult to include all the works of the writers on Hadith Literature in Urdu, in the sixth chapter a list of the original including manuscripts and translated work in alphabetical order has been included, which could not be mentioned in fourth and fifth chapters. Even though this list is not a comprehensive one and leave much scope for addition, yet it presents a general idea of the development of Hadith Literature in Urdu.

1. Abu-al-Barakat,  
Turjuma Bukhari (in two volumes),  
(Karachi, 1955), pp. 296.
2. Abu-al-Bayan, Hammad,  
Tasyene (Translation of Al-Istisabhat)  
(Noor Muhammad Karkhana Tijarat, Karachi,  
1957), pp. 300.
3. Abu Jafar Qazwini,  
Mukhtasar Shu'ab-al-Iman (Urdu), (Noor  
Muhammad Karkhana Tijarat, Karachi, 1954),  
pp. 104.
4. Abu-al-Hasan,  
Munqidh-e-Murtasawi (tr. of Khasal's-e-Nisai)  
(n.d.), 1934.
5. Abu Said b. Abd-al-Rahim,  
Fatah-al-Bari fi tarjih-al-Dukhar,  
(Lahore, 1880).

6. Ahmad b. Ali,  
Munabbihat Manzoom ma Sharah Arabi Urdu  
(Awadh Akhbar Press, Lucknow, 1891).
7. Ahmad Hasan,  
Faza'il-al-Aa'mal, (n.p.) 1931).
8. Ahmad Sa'id Dehlavi,  
Tarjuma Sunan Ibn Maja (Delhi, 1950), pp.750.
9. \_\_\_\_\_,  
Khuda ki Baten (Dini Book Depot, Delhi, 1945).
10. \_\_\_\_\_,  
Dozakh ka Khatka (Dini Book Depot, Delhi, 1936)  
pp. 136.  
(A selection of the <sup>Traditions</sup> \_\_\_\_\_ from  
Al-Targhibo-wa-al-Targhib by Allama Iqbal).
11. \_\_\_\_\_,  
Rasool ki Baten (Mehboob-al-Matabe, Delhi,  
1945), pp. 224, Vol. I.
12. \_\_\_\_\_,  
Jannat ki Kunji (Dini Book Depot, Delhi,  
1948), pp. 260.  
(A collection of 123<sup>4</sup> traditions and their  
Urdu translation).



13.       Ahmad Ali,  
           Guldesta ead Ahadith Nabwi, (Lahore, 1948),  
           pp. 87.  
           (A selection of 100 traditions from  
           Sahahsitta and their Urdu translation)
14.       Asadur Rehman,  
           Shari'at-al-Haq, (Lahore, also Maktaba  
           Ashraf-al-Uloom, Deoband, 1957), pp. 182.
15.       Ahmad Ali,  
           Mishkat -al- Anwar (D.S.) 1860, pp. 45.
16.       Agha Rafiq,  
           Tarjuma Mishkat -al- Masabih (Delhi, 1925)
17.       \_\_\_\_\_,  
           Sahih Bukhari (Urdu) (Naubahar Book Depot,  
           Delhi, n.d.)
18.       Asraft Ali,  
           Hazar Hadith, (n.p.n.d.)
19.       Allah Dad Khoshami,  
           Tarjuma Masatta Imam Muhammad  
           (Matba Ahmadi, Lahore, 1890), pp.320.
20.       Amanat Allah,  
           Hidayat-al-Islam (Calcutta, n.d.), pp.307, Vol. I

21. Aulad Ali, saghar,  
Khasais-e-Murtazawi (Rampur, 1926), pp.96
22. Abd-al-Ahad, (Publisher)  
Muslim <sup>α</sup> Tatarj m (Urdu) (in six volumes)  
 (Matba Muhtabai, Delhi, before 1955).
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### CONCLUSION

In the foregoing chapters, there is a discussion of the advent of Islam in India, the history of the development of Islamic sciences, and a detailed study of the development of Hadith literature in India, especially in the Urdu language. Regarding the third & fourth chapter, which presents a period-wise account of the development of Hadith literature in India, it has to be admitted that the development of scholarly standard works on Hadith literature in Urdu have been produced only after the establishment of Darul-Uloom, Deoband and Mazahir-ul-Uloom, Saharanpur, and the graduates of the above-mentioned institutions have played an important role in developing Hadith literature and presented most valuable and authentic works in Urdu which have been discussed in the fourth chapter.

After going through the above chapters, one can conclude that the Indian traditionists spent their *time* in the advancement of Hadith literature, and they served as the link between the glorious past and the present.

To what extent the present researcher has succeeded in highlighting the services of the traditionists, and what

is the importance and relevance of the subject matter produced in this dissertation, how many mistakes have been committed regarding the references and arrangement of the dissertation etc. will be decided by the readers. It is hoped that they will point-out the mistakes, if any. It is also hoped that this effort would be appreciated by the scholars, learned teachers and lovers of knowledge.

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